LIBERIA.

A republic founded by black men, reared by black men, maintained by black men, and which holds out to our hope the brightest prospects.—HENRY CLAY.

BULLETIN No. 28. FEBRUARY, 1906.

ISSUED BY THE

AMERICAN COLONIZATION SOCIETY.

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WASHINGTON, D. C.

COLONIZATION BUILDING, 450 PENNSYLVANIA AVENUE.

REV. R. B. RICHARDSON, D. D., LL. D.

PRESIDENT OF LIBERIA COLLEGE

LIBERIA.

BULLETIN No. 28. **FEBRUARY, 1906.**

THE EIGHTY-NINTH ANNUAL REPORT OF THE AMERICAN COLONIZATION SOCIETY.

PRESIDENT.

The Rev. Judson Smith, D. D., of the American Board of Commissioners for Foreign Missions, Boston, Massachusetts, was elected President of the American Colonization Society at its annual meeting held January 17, 1905. In a letter dated the 19th of January, 1905, addressed to the Secretary of the Society, he accepted the office as follows:

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.
CONGREGATIONAL HOUSE, No. 14 BEACON STREET,
BOSTON, *January* 19, 1905.

Mr. J. ORMOND WILSON, *Secretary*,
450 *Pennsylvania Ave., Washington, D. C.*

MY DEAR MR. WILSON: Your favor of January 18th, with its surprising tidings, is at hand. I deeply regret to learn that Bishop Satterlee's health makes it needful for him to withdraw from his post as President of the Colonization Society. As I recall the gentlemen who have in succession filled this place I feel the more keenly the honor which is bestowed upon me, and my surprise at the action taken is deepened. Since, however, the duties are so light and but a single visit to Washington each year will be required, I accept the position for the present, although I cannot promise to hold this place very long.

Begging you to inform your associates of my acceptance and to assure them of my appreciation of the compliment paid me, with kindest regards, I am,

Faithfully yours,

JUDSON SMITH.

MEMBERS OF THE EXECUTIVE COMMITTEE.

All the members of the Executive Committee appointed at the last annual meeting have continued in service throughout

the year, viz., Mr. J. Ormond Wilson, Mr. James L. Norris, Mr. Clement W. Howard, Mr. William B. Gurley, Dr. Henry L. E. Johnson, Mr. Erskine M. Sunderland, and Dr. John S. McLain.

BULLETINS.

Bulletins No. 26 and No. 27 have been prepared and 1,500 copies of each published during the past year. The former contained an engraving of the United States Legation at Monrovia, Liberia, occupied at present by the Rev. Ernest Lyon, U. S. minister at that place, and the latter contained an engraving of the Hon. H. W. Travis, the present Secretary of State.

In the engravings and printed articles it is endeavored to show the true condition of the country.

EMIGRATION.

The report of our emigrants sent to Liberia during the last year is favorable. There appears to be little desire of the right kind of persons to emigrate.

EDUCATION.

Mr. Gibson, the late President of Liberia, still has charge of our educational work. Mr. Samuel J. Dossen, the teacher of the "Hall Free School" at Harper, Cape Palmas, is carrying on the work as heretofore in that locality.

This school is supported by a special fund which was donated for the purpose.

Mr. Rixard P. Green teaches Graham School No. 1 at Greenville, Sinoe county. His school is quite popular, and he has an annual attendance of 50 pupils.

Mr. A. D. Simpson is teacher of Graham School No. 3, at Royesville, Montserrado county. We furnish text-books to these schools, as there is no publishing house for them in Liberia.

LIBERIA.

BY SIR HARRY JOHNSTON, G.C.M.G., K.C.B.

Liberia is a portion of the West African coast lands which may be styled the end of northern Guinea. Its southernmost promontory—Cape Palmas—of all the Guinea coast, projects furthest southward, to scarcely more than 4° from the equator. The northern political boundary of Liberia meets the coast at the mouth of the River Mano in north latitude 7°. The actual boundary on the south, between Liberia and the French possessions on the Ivory Coast, is the course of the River Kavalli, the mouth of which river lies about 13 miles to the east of Cape Palmas, in latitude 4° 22′. The northernmost extremity of Liberian territory on the coast lies just to the south of that marshy and densely forested portion of the Sierra Leone colony—the Sherbro district—which one might say, with a fairly accurate guess, was the furthest point reached by the Carthaginian explorer Hanno in his celebrated voyage of discovery along the northwest coast of Africa in about 520 B. C. It is probable that the "gorillas" which Hanno's expedition captured somewhere in the vicinity of the Sherbro river or of northern Liberia were the chimpanzees still found in these regions.

It will be seen on the map that Liberia occupies a most important strategic position on the West Coast of Africa. The general trend of its coast is from northwest to southeast, parallel to the course taken by steamers plying across the Atlantic between Europe and South Africa. It might, in fact, in the hands of a strong naval power, exercise a very dominating influence over the eastern Atlantic, which is one reason, among many others, why Great Britain desires to see the independence of the Liberian Republic preserved and maintained.

The country of Liberia, as a whole, is one dense forest. It is practically the culmination of the West African forest, the regions to the north, east, and west having been more extensively cleared by man in past times, or partaking more of the park-land, grass-grown character owing to their less copious rainfall. Now that two English companies, in conjunction with the Government of Liberia, are endeavoring to develop the resources of the in-

terior, and to accumulate knowledge regarding the climate and products, attempts are being made to record the rainfall, as to the extent of which at present only a guess can be made. It is probable that south of latitude 8° 30′ the average annual rainfall of Liberia is not less than 100 inches. Adjoining regions in Sierra Leone have a recorded rainfall of something like 130 inches, so that this is probably an under rather than an over estimate. North of latitude 8° 30′ the rainfall diminishes probably to 60 or 80 inches per annum, and in consequence the dense forest gives way to a pastoral country of savannas, grassy hills, or park-lands of grass, with dense forest along the stream valleys. Mr. Alexander Whyte, well known by his many years' work as an official in charge of botanical departments in the British East African Protectorates, spent a good deal of 1904 in Liberia, and in the report which he drew up for my information he considers that this country—which has a seaboard of approximately 350 miles long (from northwest to southeast), and a total superficies of about 45,000 square miles—has two somewhat different climates, depending, no doubt, a good deal on the latitude. In the southern regions below latitude 6°, the rainiest time of the year appears to be the months of March to June, and August to December. North of this—round Monrovia, for example—the specially rainy months are April to the end of July, September and October.

From my own experience of Liberia, I should say that the heavy rainy season begins in April and lasts till the end of July. Then there is a pause of a month or six weeks with less rain, the heavy rains beginning again in September and lasting till the middle of November. From mid-November till the end of March is the dry season, at any rate in the northern half of Liberia. But in the southern part this dry season is not much more marked than it is in the Niger Delta. Rain, in fact, may fall in any month of the year. Between November and April is the worst season for storms, some of which are very violent.

When I first visited the coast of Liberia, in 1882 and 1885, the primeval forest grew down to the sea along a great proportion of the coast; but when I revisited this country in the summer of 1904, and touched at a good many places at the coast where I had noted forest growing as late as 1888, much of this

big-tree woodland had been swept away to make room for plantations or even for towns. In fact, with a few exceptions, the big-tree and rubber-producing forest does not usually begin in its most marked characteristics until a journey of at least 15 miles has been made inland from the coast. I have estimated from the reports of the agents of the British companies, and from the accounts of Liberian, British, and French explorers, that out of the 45,000 square miles which may be approximately assigned as the area of the Liberian Republic, at least 25,000 square miles consist of dense, uncleared forest, penetrated, it may be, by narrow native paths, but as often as not only pierced by elephant-made tracks. About 3,500 square miles represent the plantations, gardens, towns, and settlements of the Americo-Liberians along the coast, and 2,000 or 3,000 square miles the clearings made by the indigenous natives in the dense forest. The remainder of the territory—about 15,000 square miles—is grass or park-land in the possession of the Mandingo tribes, who are great cattle-breeders. This is the characteristic of the far interior of Liberia, where it borders on the French possessions of Upper Nigeria. From all accounts I can collect, as well as from the little I have seen myself, I do not think that much of the interior of Liberia can be described as marshy. It is, on the other hand, inclined to be hilly, and at distances of from 40 to 100 miles inland the ranges of hills reach altitudes which might almost be dignified by the name of mountains. Some of these mountains (the Nimba range) attain heights of over 6,000 feet—this, at any rate, is the height ascribed to them by certain French explorers; and from what I am told by Mr. Maitland Pye-Smith, one of the agents of the aforesaid British companies, I am inclined to think that 4,000 feet, at any rate, is reached or exceeded by peaks in the Satro range. If the reports of certain travelers are justified, however, it may well turn out that there are altitudes (such as Mount Druple) on the Franco-Liberian border of over 9,000 feet, and consequently higher than anything that is to be met in West Africa south of the upper Niger and west of the Cameroons. Some of these mountain-sides are precipitous, with faces of bare rock. Others, again, are clothed with dense vegetation to their summits, and this continuance of dense and lofty forests for miles and miles and miles will be a terrible hin-

drance to surveying in the future, whilst at the present time it gives to Liberian exploration the same sad and somewhat dreary character that has been so powerfully described by Stanley in recording his adventures in the great Congo forest. Much as the botanist may glory in the splendid vegetation, I really think that in the long run one wearies more quickly and easily of forest than of desert.

Forest, in fact, is the distinguishing feature of Liberia as a country; it is the climax of the forest region of West Africa. In and from the forest will be derived the great future wealth of this country. The geologic formation would appear to be mainly Archæan, and the rocks are mostly granite and quartz, with here and there indications of volcanic tuff. The rocks near the sea-coast and in the coast ranges of hills are much impregnated with iron, and are consequently very red in color. The appearance of this rock, especially where it is revealed by the roads which the Americo-Liberians have cleared in the coast region, is curiously pitted and honeycombed. It is hard, becoming especially indurated on exposure, and this makes it a good surface for road-making, as it does not degenerate into mud. Very little is known about the possible mineral wealth of Liberia up to the present time, as the extremely dense forest of the interior is a great obstacle to a rapid survey of the country. Apart from hæmatite iron, which appears to exist nearly everywhere, there are traces of gold in the mud of the rivers, and native stories assert the existence of alluvial gold in the Mandingo uplands beyond the forest region. Lead has been discovered recently in the Kelipo country in eastern Liberia, and zinc ore in the vicinity of Monrovia. In the Kavalli region there is a great deal of corundum in the rocks. It has been alleged that a diamond was discovered in the hills behind Grand Basá by a Liberian, but as yet no confirmation of this discovery has reached me, nor have I been able to ascertain where the copper comes from which is used to a limited extent in some of the Mandingo weapons from the far interior.

The Liberian forests contain most of the West African timber trees. Such ebony as is exported, however, does not seem to be so good as that which is derived from the genus *Diospyros*. It is very probably derived from a papilionaceous tree belonging to

the botanical genus of *Dalbergia.* The wealth of this forest in india-rubber-producing trees, vines, and bushes is without parallel in any other part of Africa, unless it be one or two small areas of the Congo basin. Counting the four rubber-producing figs, there appear to be at least twenty-two trees, plants, or vines which produce salable rubber. These species include the well-known and widespread *Landolphia owariensis* and the magnificent *Funtumia elastica,* the rubber tree once so abundant in Lagos colony. The *Funlumia elastica* is stated to grow to over 200 feet in height. It closely resembles in appearance the allied species *Funtima africana,* but there is a very considerable difference in the price of the rubber yielded by the one and the other—the rubber derived from *Funtumia africana* may, perhaps, be sold for eighteen pence a pound, but the well-prepared rubber of *Funtumia elastica* ranges in value from three to four shillings. The distinctive features of the leaves, flowers, and fruit, which enable the observer to decide whether he is tapping the valuable or the valueless *Funtumia,* will shortly be illustrated in my book on Liberia. The range of the *Funtumia elastica* appears to extend from the middle of Liberia eastward as far as western Uganda. It is found in a portion of the Bahr-al-Ghazal region and in the northern part of the Congo Free State. The *Funtumia africana* is more strictly West African in its range, from Portuguese Guinea to the Congo basin. In the western regions of the Congo Free State and in Angola a third *Funtumia* is found, which, like *Funtumia africana,* is of not much value to the rubber trade. Mr. Alexander Whyte, in his systematic examination of the Liberian flora, which he undertook at my request during 1904, has discovered two new species of wild coffee—*Coffea nudiflora* and *Coffea ligustrifolia.* The well-known Liberian coffee with a big berry is, of course, indigenous to the country, and is now being exclusively cultivated by the Americo-Liberians on the coast.

In Liberia, of course, as in most densely forested countries, the displays in color masses of large aggregations of flowers are not so often observed as in the park-lands and more open country. Still, there are many objects of beauty in the forest which should be enumerated as prominent features in Liberian scenery. Every pool and creek of still water is covered with water-lilies,

chiefly the common *Nymphæa* lotus, a small variety of which is also present, and is peculiar to Liberia. In the damp glades there are abundance of *Crinum* and *Hæmanthus* lilies. A small and very beautiful terrestrial orchis grows on the surface of the water in shallow pools. In the dense forest there are numerous epiphytic orchids, chiefly *Angræcums*, with enormously long nectaries. A species of vanilla grows wild in the bush. There are many zingiberaceous plants in the undergrowth of the forest, sometimes with large and delicately colored flowers, at others remarkable for the size and rich coloring of their leaves. Amongst these may be noted *Costus*, *Amomum*, *Thalia*, and *Renealmia*. Another family of plants well represented in the undergrowth, and remarkable for the variety and beauty of their foliage, are the arums. Prominent amongst these are *Anchomanes*, *Culcasia*, *Nephthytis*, *Aglaonema*, and *Cytosperma*. The *Lonchocarpus* tree has at times magnificent displays of lilac blossom, not unlike wistaria in shape and color. The waxy-white camellia-like flowers of the *Anonna* are objects of great beauty, especially where they are thickly clustered along the horizontal branches. The *Mussændas* also light up the forest with their red or white bracts. One *Mussænda*, or a closely allied plant, has gorgeous scarlet-crimson bracts like a *Poinsettia;* another, which is very common, not only in Liberia, but throughout the whole forest region of West Africa from Portuguese Guinea to Uganda, has a cluster of large white bracts below the yellow flowers. These bracts, which are leaf-like in shape (though not like the leaves of the plant itself), look at a distance like foliage cut out of white velvet. The *Ochna multiflora* is a beautiful flowering tree.

Beyond the forest region a park-like country is entered, inhabited for the most part nowadays by a more or less Muhammadanized people, belonging chiefly to the Mandingo stock. These Mandingos keep large herds of cattle, examples of which find their way down to the coast through the forest roads. They are similar to the breed which is on sale at the market of Sierra Leone—smallish, straight-backed cattle (without a hump), one-colored, as a rule (fawn or gray or reddish-yellow), with rather long horns. This breed resembles in miniature the long-horned Gala ox which is found in southern Abyssinia, and thence, with several breaks in its distribution, to Uganda and the west side

of Tanganyika, and across the Nile to the shores of Lake Chad. The Mandingo ox is, to my thinking, simply a dwarfed variety of this Gala breed, which seems to have been the oldest form of domestic ox known in Africa. In origin it is thought to be more connected with the Indian cattle than with the descendants of *Bos taurus;* but when it is found in its purest form, it has not got the hump that is associated with the zebu species, though it freely mixes with that type, and sometimes thus acquires the zebu hump in addition to the characteristics of the extremely long spreading horns (longest in the cow) and the tendency to be one-colored. I am not so sure myself that this type of ox is necessarily descended from *Bos indicus.* It is represented in the paintings of the Egyptian monuments together with the zebu type. It may have been descended from an intermediate type of wild ox native to northeast Africa—intermediate between *Bos taurus* and *Bos indicus.*

In this open Mandingo country of hills, mountains, and grasslands there is said to be a great deal of big game. The lion exists there, hartbeests of the West African type, water-buck, giraffe, roan antelope, reed-buck, possibly zebra, rhinoceros, and giraffe. Elephants are abundant all over Liberia down to within about 30 miles of the coast region. In fact, many of the paths through the forest are little else than elephant tracks. Elephants are a good deal dreaded by the natives of the forest region, as they are alleged to attack man quite unprovoked. They do a great deal of damage to plantations. The Mandingos, by-the-by, have horses similar in appearance to the native breeds of Nigeria. Occasionally one of these horses finds its way down to the coast of Liberia; but, as a rule, the few horses one meets with at Liberian coast towns have been brought by sea from French Guiana (Konakri). It is an important fact, however, of great negative value, that apparently there is no Nagana or tsetse fly disease in Liberia. No doubt there are one or more species of *Glossina* related to the tsetse fly, but they do not carry the celebrated tssetse disease to horses and cattle.

The principal and remarkable animals of the Liberian forest region are, amongst antelopes, the handsomest of the Tragelaphs, the bongo. This splendid animal, good specimens of which are to be seen in the Natural History Museum at South Ken-

sington, is almost the largest in size of the Tragelaphs, being exceeded only by the eland. It is magnificently colored bright chestnut-red, with a few points of black, and bold white stripes and bars. It seems to be fairly common in the Liberian forests, which also conceal in their recesses curious developments of the Cephalophine antelopes, or duykers. These duykers, in other parts of Africa, are usually associated with the idea of a very small antelope. But in Liberia there is the widespread *Cephalophus sylvicultrix,* which is nearly the size of a small cow, and *Cephalophus jentincki,* which is about the size of a fallow deer, with short stout horns. Besides several small types of duyker, there is the tiniest of all the antelopes—the royal antelope—not so large as a hare; and there is the beautiful zebra antelope, which is bright yellow-bay boldly marked with bold black stripes, a most unusual coloration in this group. The buffalo of the forest region is the red-haired, dwarf, short-horned buffalo. The ordinary big hippopotamus is said to be present in the lower Kavalli river; but Liberian streams and forests are for the most part frequented by the pygmy hippopotamus, an animal which probably extends its range from the interior of Sierra Leone to the French Ivory Coast. Before I leave the question of the fauna, I should like to mention that, in addition to there being apparently no Glossina fly to spread the tsetse disease, there is a great relief in other directions from the ordinary insect pests of Africa. Mosquitoes are very seldom met with. In fact, they seem to be entirely absent from much of the forest region. Nor are white ants very common or destructive in the centers of population.

The human population of Liberia consists of the following elements, which may be divided, first of all, into indigenes and Americo-Liberians. The former number something like two millions, and the latter between twelve and fifteen thousand. So far as the outside world is concerned, the world of treaties and congresses, the country which we know as Liberia is considered to belong to and be governed by this small caste of English-speaking Negroes and half-breeds of American origin. These English-speaking Negroes certainly govern and administer the coastline and a belt of more or less settled country which extends from 20 to 40 miles inland. Of late years they have been on generally

friendly terms with the two million indigenous Negroes, some of whom have come very much under their influence.

The Americo-Liberians are the survivors or the descendants of freed slaves or persons dissatisfied with their social condition in the United States of America during the early part of the nineteenth century. A considerable number of them also came from the British West Indies; but the movement which founded Liberia—the black republic on the West Coast of Africa—originated with certain philanthropic societies in the United States about 1821. The idea, however, in its genesis was the outcome of that still earlier movement in Great Britain which led to the formation of Sierra Leone. When British philanthropy in the eighteenth century was awakened to the injustice of the slave trade and the unhappy condition of many of the runaway slaves or freed Negroes in the West Indies or in British America, it was decided to repatriate a number of these people, and for that purpose (possibly also with an eye to the main chance in securing for Great Britain one of the few good natural harbors on the West Coast of Africa—Sierra Leone) a settlement was formed on the site of the modern Free Town, without overmuch regard to the feelings or rights of the local inhabitants. In the same way, when it was decided in the United States to found a home for the repatriated African, the prior experiment of Sierra Leone turned attention towards the same coast, and in 1821 and at subsequent dates settlements were effected, firstly at Monrovia, and later on at Roberts Port, Grand Basa, Sino, and Harper (Cape Palmas). Usually those who conducted the enterprise went through the form of buying small plots of land from local headmen or chiefs; but, as a rule, the promoters of this movement did not trouble overmuch about the rights of the "bush niggers," as the indigenous natives were termed. Consequently, the first fifty years of the history of Liberia were marked by constant struggles between the Americo-Liberian invaders and the native blacks. During the last ten years, however, there has been a marked advance in good relations between the American settlers and their native subjects, as many of them may fairly be called. The wise policy of President Barclay has greatly promoted this good feeling since 1904. He has been able to assemble at different times at the capital chiefs or their representatives

from almost all parts of Liberia, even from the Mandingo districts just beyond the limits of the coast-belt. Therefore they have no subject of disagreement. Curiously enough, one example of this mild rule of black by black is that the white man in Liberia is everywhere received with great friendliness, because he is not associated in the minds of the natives with anything like conquest or oppression.

How far the original experiment will succeed, the next twenty years will perhaps indicate. The Negroes of American origin who have settled in Liberia have not, as a general rule, been able to stand the climate very much better than Europeans, and as a rule they have not been able to rear large families of children Yet it seems to me as though Liberians of the new generation born in the country are beginning to take hold; but this is partly due to the increasing—and I think very sensible—practice of intermarriage with women of the fine vigorous indigenous races. Probably the future of Liberia will be a Negro state very like Sierra Leone in its development, with English as its Government language, and such English or American institutions as may prove to be suited to an African country, a coast-belt inhabited by Negroes professing Christianity and wearing clothes of European cut, and a hinterland of Muhammadans dressed in the picturesque and wholly suitable costume worn at the present day by the Mandingos and by most Muhammadan Negroes between Senegal and the White Nile.

The native races of Liberia, the languages they speak, and the religions they profess may, to a certain extent, be grouped under two classes, the Mandingo on the one hand, and the Kru Negro on the other. I am aware, of course, that the Mandingo type is a very variable one physically, according to the less or greater degree of Caucasian blood which permeates its Negro stock, and a small portion of the southern coast of Liberia. But each of also that the Kru man proper is confined in his distribution to these types is sufficiently representative to serve as a general illustration of the two classes of Liberian peoples. Associated with the Mandingos to a great extent, in language, in Muhammadan religion, and in the adoption of the Arab dress, are the Vai and the Gora of western Liberia, and to some extent the Buzi, or Kimbuza. All the remaining tribes are more or less re-

lated to the Kru stock in language, appearance, physique, customs, and the profession of a pagan and fetishistic religion, similiar in general features to the fetish religions of all Western and West Central Africa, with some points of resemblance to the Bantu beliefs in the southern half of Africa. The Gora language of western Liberia is rather a puzzle in classification, and it must be admitted that it only offers the slightest affinity to the Mandingo group, and an equally slender connection with the Kru family. In a still more generalized way, it may be said that there are distant resemblances between the languages of the Kru and Mandingo stocks; nor can these slight resemblances be altogether explained by the mere imposition of linguistic influences. The Mandingos, who are destined to play a most important part in the development of Liberia and of much of West Africa, are nothing but a varying degree of cross between the Fula race of the West African park-lands and the ordinary West African Negro. This crossing, and the founding of this group of people —the correct pronunciation of whose name seems to be Mading'a, or Manding'a—may have been a relatively ancient one. The Mandingos, in fact, are the Swahilis of West Africa, and offer a striking resemblance in face to the average type of Swahili porter that one meets with on the Zanzibar coast. They also often resemble natives of Uganda, and for the same reason—that a good deal of the population of Uganda is infused with a slight Hamitic element derived from the Hima aristocracy. Several Mandingos whom I met at Monrovia were able to speak Arabic in a halting fashion. The Arab words they understood best were those pronounced in the North African dialect. It seemed to me that in some cases the Caucasian element in the Mandingos was derived from direct intermixture of Berbers and Arabs from North Africa with the Negroes of the upper Niger. I doubt if any pure-blooded Fula people extend their range into the northern limits of Liberia; but they have had an undoubted influence in times past over the development of the park-land which lies beyond the forest. By their minglings with the indigenous Negroes of the Sudanese and West African type, they have created the Mandingo peoples, and have also carried Muhammadan civilization and tenets into that part of Africa, as well as, no doubt, the Sudanese breeds of cattle and sheep. The domestic sheep of all

the *forest* region of Liberia is that common to the other forested parts of West Africa—the sheep with erect ears, fairly well-developed horns, small size, black and white coloring, a tail without any fatty development, and a long throat mane in the male. Far back in the interior of Liberia, I am informed that the Mandingo sheep are similar to those of the Sudan, with fat tails and without the throat mane.

It should hardly come within the limits of the present paper to discuss one of the most interesting problems in Africa—the origin of the Fula race. Personally, I am still disposed towards the old theory that the Fulas were an early cross between the Libyans of North Africa and the Negroes of Senegal, a cross in which the Caucasian element predominated considerably. They certainly offer marked resemblances, however, to the Hamitic aristocracy of the upper Nile and the lake regions. Their language is a complete puzzle. At present it cannot be said to offer affinities of a marked kind to any group of Negro speech; but it is emphatically a Negro tongue (with a faint suggestion here and there of the Bantu family), and not in any way influenced by Hamitic, Libyan, or Semitic characteristics. As to the Libyan affinities of Hausa there can be no doubt, but nothing of the kind has as yet been discerned in the structure or vocabulary of the Fulfulde. It even seems to offer less resemblances in structure to the Mamitic language-family (for example) than can be discerned in the Bantu.

Of all the peoples in Liberia affiliated with the Kru stock, perhaps the most numerous group is that of the Kru, which occupies the coast of Liberia between the French frontier at the Kavalli river and the river Sestos. With the Kru I associate the Grebo, as the two peoples differ but little in language, and scarcely at all in physical type. The Grebos are inclining strongly towards Christianity, but very few, if any, converts to that religion have been made amongst the Kru people proper who inhabit the coast between Greenville and Garraway. Krus and Grebos together number something like 375,000. The next most important group of people, as regards numbers, are the Mandingos, of whom there are, perhaps 300,000 within the limits of Liberia. After them may be ranked the Kpwesi people, a general term for a congeries of tribes speaking dialects of a common language. These Kpwesi

(familiarly known by the Americo-Liberians as Pessi, or Pessa) may be as many as 250,000. In an appendix to this paper the rest of the tribes and their approximate numbers are enumerated.

In the central parts of Liberia, within the limits of the forest, there is no doubt that cannibalism prevails. This is a very marked feature in the life of the Beila, or Bele. These people are said to relish most keenly the hands and feet, and this very dainty dish is usually set before a king or chief alone. Nowhere in Liberia have I noticed—nor has any explorer encountered or reported—any race of Negroes wholly naked, either among men or women, such as are so commonly met with in Eastern Equatorial Africa, or until a few years ago in parts of South Central Africa. A certain degree of complete nudity in unmarried women was at one time quite a common feature of the natives of the Niger delta, the Cross river, and the Cameroons, while on the upper Cross river complete nudity among the men was just beginning to disappear twenty years ago. Throughout Liberia no one has ever observed complete nudity among either men or women. Though there are a few rare exceptions to this rule, it may generally be observed that the marked feature of male nudity so characteristic of the upper Nile, the Eastern Equatorial regions, and originally of the north end of Lake Nyassa and Central Zambezia, is never met with in the forested regions of Africa, except possibly here and there among the Pygmies. Throughout the Congo basin and countries as completely savage as the innermost parts of Liberia, the men wear a minimum of clothing, which is a concession to ideas of decency, and which, when the race is quite out of touch with the trade of the outer world, is generally a strip of bast (bark cloth) from a fig-tree. I have not observed any of the savages from the interior of Liberia wearing dressed skins. I am told that so greedy are they after food, that when any beast is killed the hide is roasted and eaten. On the other hand, the civilized Mandingos of the north have learnt from the Fulas or from the Moors, or possibly from both, the most beautiful work in leather.

Nowhere along the coast of Liberia is there a harbor in the sense of the bay at Sierra Leone. All the anchorages, in fact, are open roadsteads. But, on the other hand, this is not a particularly dangerous condition for ships, as the south wind never

blows strongly enough to raise a big sea, whilst the north wind, coming from off the land, can only affect the Atlantic at some distance from the shore. But, of course, this portless condition adds very much to the discomfort of dealings with Liberia. Although the swell from the choppy surface raised by the wind may not be sufficiently serious to affect big vessels lying at anchor, it is not at all nice for small boats or steam-launches, and generally during the rainy season of the year transference from the big steamer to the shore-going boat has to be effected by means of a crane and a cradle. Still more to be dreaded on some points on the coast is the landing or the going off, on account of the surf. Perhaps the best approach to a sheltered harbor which exists is at the capital, Monrovia. Here there is a bar to a small river or creek which communicates with the St. Paul's river. The bar is very seldom rough, being to a certain extent sheltered by a promontory, and once across the bar you can land quite comfortably on the beach in perfectly smooth water. But at places like Grand Basa, Sino, and Cape Palmas, the landing can be extremely dangerous and disagreeable. One seldom arrives at or departs from these places without, at any rate, a wetting from the rollers that break over the stern or bow of the boat. However, real accidents to persons or property are, it must be confessed, of rare occurrence, and the whole question depends very much on the good or ill will of the Kru boys who direct the steering.

The Kavalli river, though probably less in volume than the St. Paul's, is the most navigable as a means of access to the interior. Unfortunately, there is a very bad bar at the mouth of the Kavalli, or it would have played a very different part in the history of West Africa. Once across the bar, a steam-launch or a rowing-boat can ascend the river for about 80 miles, when the first rapids are reached. The upper Kavalli is imperfectly known, and, indeed, its extreme upper course is still a matter of conjecture. On the definition of its course depends to a great extent the laying down of the northeastern frontier of Liberia according to the French Treaty of 1892.

The St. Paul's river is only navigable as far as a place called White Plains, about 20 miles from the mouth. There is no difficulty about the bar at the mouth of the St. Paul's, for this reason, that one can land with little or no risk at Monrovia; and

once inside the Mesurado river (which is merely a creek), one can embark on a small river steamer, of which there are two or three in existence, enter the St. Paul's river by the Stockton creek, and thence ascend the St. Paul's to the first rapids near the settlement known as White Plains. All the lower part of the St. Paul's river is pretty thick with Americo-Liberian settlements, some of them of a distinctly prosperous and prepossessing appearance. Several of the officials at Monrovia have country houses on the banks of the St. Paul's amid charming surroundings. This great virtue may be attributed to the Americo-Liberians, that they certainly know how to build houses, comely in appearance, sanitary, and lasting, or as reasonably durable as one can expect in a land of heat and moisture. In fact, the leading characteristics of the Americo-Liberians are their love of building and their remarkable politeness.

For some distance above its first rapids the St. Paul's river is scarcely navigable for canoes; but in the little-known region north of Dobli Zulu island, it is said to be navigable for canoes up to its junction with the Tuma, which is also stated to be an important stream. Eastward of Morovia, the Mesurado river or creek reaches, as a navigable piece of water, to within a very short distance of the Junk creek, which is a branch of the Dukwia river; so that, except for a little isthmus of sandy soil, Monrovia might be situated at the western extremity of a long island. With developments that might come later on, it would be very easy to cut a canal to join the Mesurado and the Junk rivers. This would then give access for vessels of light draught to the Dukwia and Farmington rivers. These streams debouch at a settlement of some importance named Marshall; but the bar at Marshall (mouth of the river Junk) is extremely bad and dangerous. As a matter of fact, with a very little expenditure of money Monrovia might be made a good port.

The population of Monrovia, so far as Americo-Liberians and foreigners are concerned, is about 2,500. It has a system of telephones which connects it with the settlements on the St. Paul's river. This has been set up, and is well worked, by a native Liberian. It is, perhaps, hardly necessary to remind you that Monrovia was named after the celebrated President of the United States, Monroe, who is responsible for that doctrine

which inhibits any European nation from further conquests in the New World. The capital of Liberia is divided into two parts, the low and shoreward section being given over to large settlements of Kru boys and indigenous Negroes, while the upper part of the town is inhabited by Americo-Liberians and European consuls, traders, etc. This civilized part of the town is composed of broad grass-grown streets, and substantial, well-built, comely-looking houses, churches, offices, and public buildings. The smart appearance of the houses, in fact, is in somewhat striking contrast to the neglected condition of the roads. These have never been made, and are simply the unlevelled rock of more or less flat surface. Consequently, at the present time they are absolutely unsuited to any vehicle, though I have seen an enterprising Liberian negotiate them with a bicycle. They are generally covered with a very short, close turf of thickly growing plants, which is kept in the condition of turf by the constant nibbling of the pretty little cattle that frequent the streets of Monrovia. A less agreeable feature are the pigs, which exist in great numbers and perform the office of scavengers. The appearance of most of the houses is, as I have said, either very striking or comely both in form and color, and this appearance is enhanced by the beautiful clumps of trees and the gardens which surround most of the houses. The Americo-Liberians seem to be very fond of flowers, and have gardens full of roses, oleanders, allemandas, bougainvillia, and frangipani in constant bloom. There are numerous churches and a Masonic hall.

There is a good deal of civilization and comfort and signs of progress at the settlements, which are grouped together under the general name of Grand Basa, and also at the Sino towns, the principal of which is named Greenville. But perhaps, on the whole, the most go-ahead and energetic assemblage of Americo-Liberians is to be found at Harper (Cape Palmas). Here there is a philosophical society, which is doing a good work in collecting and printing statistics about Liberia. But Harper, unfortunately for Europeans, is a good deal more unhealthy than Monrovia.

Compared with other parts of West Africa, I should say that Liberia is less unhealthy for the European than Sierra Leone, the Ivory Coast, the Gold Coast, or Lagos. But it is, perhaps.

too soon to judge. It is noteworthy, however, that the remarkable absence of mosquitoes should to a great extent coincide with a less marked prevalence of malarial fevers.

From the European point of view, perhaps the most healthy part of Liberia is the northern half, and from all accounts it would be the Mandingo plateau that Europeans would prefer for their trading or mining settlements.

The great undoubted wealth of Liberia lies, as I have already pointed out, in its rubber, but the trade in this product is as yet only in its infancy. Another important article of export in the future will be timber. Piasava, which is a fiber derived from the rind of the fronds of a Raphia palm, figures to some extent in the exports, which also include coffee, a little cacao, ivory, copal, palm oil, palm kernels, ginger, cam-wood, and anatto.

PEOPLES AND TRIBES OF LIBERIA.

The following is a summary of the principal Americo-Liberia towns and settlements, with their approximate populations. The enumeration commences with Roberts Port, not far from the western (Sierra Leone) frontier of Liberia, and proceeds northward, southward, and eastward to the French frontier along the Kavalli river:

County of Montserrado:	Americo-Liberian population.	
Roberts Port		400
Royesville		50
St. Paul's river settlements:		
New Georgia	200	
Caldwell	200	
Brewerville	300	
Clay Ashland	400	
Louisiana	100	
New York	50	
White Plains	300	
Millsburg	250	
Arthington	300	
Careysburg	400	
Crozierville	100	
Bensonville	150	
Robertsville	150	
Harrisburg	250	
	——	3,150

Settlements on the Mesurado river: Barnersville, Gardenersville, Johnsonville, Paynesville		200
Monrovia		2,500
Junk river settlements:		
Schiefflin and Powellsville	225	
Mount Olive	150	
Marshall	125	
Farmington river and Owen's Grove	300	
		800
County of Grand Basa:		
Basa settlements:		
Little Basa	50	
Edina	250	
Hartford	50	
St. John's river	350	
Upper Buchanan	400	
Lower Buchanan (Basa)	600	
Tobakoni	50	
		1,750
Coast between Grand Basa and river Ses		150
On the river Ses		50
County of Sino:		
Sino settlements:		
Sino river	50	
Lexington	100	
Greenville	350	
Philadelphia	125	
Georgia	125	
		750
Settlements on Kru Coast: Nana Kru, Sete Kru, Nifu, Sas Town, Garawe		150
County of Maryland:		
Settlements round Cape Palmas and on the lower Kavalli river:		
Rock Town	100	
Harper	500	
Philadelphia	100	
Latrobe	50	
Cuttington	100	
Half Kavalli	50	
Hoffman	50	
Middlesex	50	
Jacksonville	75	
Bunker Hill	25	

Tubman Town	100	
New Georgia	25	
Hillierville	25	
		1,250
Americo-Liberians scattered about Kelipo in far interior of Maryland County; in the Boporo county, near the Sierra Leone frontier, and on the upper St. Paul's river, etc., say		150
Total Liberians of American origin		11,350

There are a good many other villages and small isolated settlements or farms of Americo-Liberians, which it would be tedious to enumerate by name. The ones and twos in such scattered settlements as these (such as Fish Town, Puduke, Weabo, Pequenino Ses, etc.) may be taken as a setoff against any possible exaggeration of numbers in connection with the more populous places.

These Americo-Liberians at present constitute the governing caste of the country. In origin, about two-thirds are from the United States of America and one-third from the British West Indies. It is curious that in a general way the men who have come most to the front in the history of Liberia have been of British West Indian descent rather than emigrants or descendants of emigrants from the United States. They came, or their ancestors came, to Liberia rather to seek a profitable field for their enterprise than in any attempt to flee from conditions of slavery, or other kinds of unsatisfactory social environment. The Liberians of British West Indian origin have generally been removed one, or even two, generations from a condition of slavery. They are also for the most part better educated, and remember more as to their actual African origin than is the case with those whose immediate ancestors have come from the United States. For instance, the present President of Liberia, the Honorable Arthur Barclay, knows that the Negro stock from which he sprang came from the district of Popo, now on the borderland of French and German territory, in the western part of the Dahome coast. English is naturally the universal language used by the Americo-Liberians. It is variously spoken by them, those originally of United States origin speaking it with a very strong "American" accent, while the Liberians who have sprung from

the British West Indies talk English—that is to say, educated persons do—with but slight accent, and in the case of those who have received additional education in England, with no very obvious accent at all. A good deal of connection in sentiment is still kept up with the United States, though perhaps there is an increasing tendency, so far as higher education is concerned, for the despatch of young Liberians to study in England at such places as the Liverpool schools and the African Training Institute of Colwyn bay. But several local educational institutes are generally maintained by American philanthropists. The station of Arthington, on the St. Paul's river, is named after the celebrated philanthropist of that name connected with Leeds (Yorkshire), who did so much to establish the first missionary steamers on the Congo, and whose name is very gratefully remembered in Liberia for the assistance that he has given in educational work.

The indigenous population of Liberia, not of extraneous origin, may be estimated with some correctness at a total of about 2,160,000.

The Americo-Liberians, of course, are Christians, belonging entirely to various sections of the Protestant Churches—Anglican, Episcopal Methodist, Methodist, Baptist, Presbyterian, etc. There is one establishment at Monrovia of the White Fathers, a Roman Catholic Mission, mainly French and Dutch in the nationality of its missionaries. So far, the fathers have made no converts, but the mission has only just been established. There is a good deal of activity among the various missionary societies dependent on the Protestant Churches represented in Liberia, and this is largely financed from the United States of America. The work is carried on almost invariably by missionaries having some proportion, large or small, of African blood in their veins. A good deal of their work is educational, and has certainly brought solid advantages to the coast Negroes of Liberia. Outside the Negroes of American origin, there are not many converts to Christianity. Such as there are come from the Kru peoples and the Grebo principally. Perhaps, of all the native races, the Grebo is the most Christianized and civilized. The Vai, some of the Gora, and nearly all the Mandingo peoples are Muhammedan—not fanatically, but very genuinely, as regards adherence to Muhammedan precepts. The spread of Muhammedanism in

the western and northern districts of Liberia has been of immense benefit to the country, diminishing the traffic in alcohol and checking drunkenness, which elsewhere in Liberia is so common among the Negroes—a drunkenness induced just as often by the native forms of alcohol (palm wine, etc.) as by the consumption of European spirits.

At the present time the ports of entry into the Liberian Republic at which foreigners may settle and trade are the following (running from west to east): Roberts Port, Monrovia, Marshall, Grand Basa, Grand Ses (Cess), Greenville, Nana Kru, Cape Palmas, and Kavalli. Foreigners also are allowed to trade within a zone of three miles along all the inland frontiers of Liberia. It is, I believe, the intention of the Liberian Executive to add to these recognized ports of entry places in the interior and on the coast as soon as communication has been opened up and the Liberian Government is in a position to maintain law and order at these places.

After the reading of the paper Mr. Alexander Whyte said: I feel it is almost presumption on my part to say even a few words. We have not only listened to a lecture, and a very interesting one, on Liberia, but we have seen a regular panorama, a panorama of almost every subject you could think of connected with Liberia, and, I believe, absolutely the first that has been displayed before a London audience. There are many very interesting problems connected with the country of Liberia. Sir Harry Johnston touched, for instance, on the absence of mosquitoes from Liberia. A very extraordinary fact indeed; and any one who has travelled in tropical countries, as I have done for the last fifty-two years, and seen the natural habitat or abode and breeding haunts of the mosquitoes, would at once come to the conclusion that Liberia was an appropriate place, an ideal home for these pests. It is a curious thing that they are to be found on the coast, though not in large numbers, but for eight or ten miles inland, on the very ground where you would expect them to breed most, you find scarcely one, and it is the one redeeming feature in connection with travelling in Liberia that there are no mosquitoes. From a scientific point of view, it is a very interesting subject to go into. The general opinion, I think, is that what

accounts in some reasonable way for their absence is that there must be some hostile bacteria in the swamps which affect or destroy the larvæ of the mosquitoes. Granting that such is the case, I have an idea—and I think it is quite feasible—that tons of that soil might be transported from these what you might call anti-misquito swamps of Liberia and distributed in countries where the mosquitoes abound, to see if it would be successful there in inoculating or destroying the larvæ of the mosquitoes. That, I think, might lead to very satisfactory results. Sir Harry Johnston has given us a very good idea of what the aboriginal inhabitants of the interior were like. I travelled among them during two long journeys from the coast, and, according to my idea, they are much more interesting people than those living along the coast belt. For weeks and weeks I have travelled through districts where no white man has been seen before, and naturally enough met with considerable difficulty in getting from tribe to tribe. They are very jealous and envious of one another, and their great object, when they get a white man among them, is to keep him there, and the difficulty is to get from village to village. Their great object is to do away with all roads and everything in the shape of a road or a bridge. And the one great thing is to overcome that jealousy and to allow a freedom of passage from village to village. Another interesting feature struck me very much, and that was that, although mosquitoes are not met with, there are clouds of midges, or gnats. Sometimes, especially in the afternoon, these pests are very troublesome, and we passed through several villages where they were to be seen in large numbers. But in one particular village, down the middle of the street, which was a green sward, there was a row of posts about fifteen feet high, and on the top of these posts there was a hood made of palm leaves, and these hung down in a sort of conical shape with an opening below, very much like a beehive, and I saw thousands and thousands of little tiny birds flying in and out of these little cages, and they were engaged the whole day long devouring the gnats. I knew the bird at once—it was the little tiny martin or swift; and they had almost cleared the village of these pests.

If there is one feature connected with the black races in Africa more extraordinary than another, it is that they have no affection

for domestic animals as pets. Their idea of domesticated animals, such as pigeons, fowls, goats, sheep, and all the rest, is very much the idea of what they call generally in the Bantu tongue "yama"—something to eat. But they have no real affection whatever for pets. I thought I had made a great discovery, and I was very proud of it, and I went up and down that village and made inquiries while our tents were being put up. I asked the headman, a very fine fellow, "What do these little birds live there for?" "Oh," he said, "Master Junglie man put up these houses, and dem little birds come and make plenty pickaninnies, which they eat." However, I got hold of the chief, and asked him about it, and he told me plainly and distinctly that they didn't breed these birds for eating, but they were kept there as a charm, and looked upon as birds of good omen, and that no one, not even a child, would be allowed to touch them. So that in this one particular at least the natives had evidently acquired a taste for keeping these swifts in a semi-domesticated state. And their presence added very greatly to the comfort of the inhabitants, because of the destruction of these insects. I do not know that I have anything more to add, except to thank you for giving me an opportunity for saying a few words and to congratulate the lecturer on a very interesting paper.—*The Geographical Journal.*

EDUCATION WILL SOLVE THE NEGRO QUESTION.

BY GENERAL JOSEPH WHEELER.

In the present advanced stage of civilization there can be but one view as to the utility and necessity of education.

The opinions of the profoundest thinkers, the greatest philisophers, the brightest essayists, the most gifted poets, the leaders and moulders of thought, and the leaders of men in action, and the experience of mankind, all unite in this—that knowledge is the handmaid of virtue, sobriety, order and thrift, and the deadly foe to vice, crime and lawless disturbances. Educate any people in any section, and you make them better citizens, better neighbors and purer patriots.

No one appreciated more than Daniel Webster the benefit of education to any people. In one of his beautiful addresses he thus forcibly expressed this truth:

"If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into the dust; but if we work upon immortal minds, we engrave on those tablets something that will brighten to all eternity."

That distinguished French writer, Monseigneur Dupenloup, beautifully says:

"The work of the educator bears a likeness to the work of the Creator. If he does not create from nothingness, he draws from slumber and lethargy the benumbed faculties; he gives life and movement and action to an existence yet imperfect. In this light, an intellectual, moral and religious education is the highest possible human work. It is the continuation of the highest and noblest work of divinity, the creation of souls."

These beautiful phrases carry our minds back to the first thoughts of creation. We recall the words which are found in the third verse of the first chapter of Genesis:

"And God said, Let there be light."

These sublime words of the Almighty as he called the world from chaos, his first recorded utterance, his command to the beings about to be created, "Let there be light," might convey an idea involving something more than a change from the darkness of night to the light of day. May we not indulge the pleasing and beautiful fancy that this was an admonition to us to enlighten minds that were to be implanted in the human frame, a command to the people of all nations and all ages to give light unto the mind?

"I consider," said Addison, "a human soul without education like marble in the quarry, which shows none of its inherent beauties until the skill of the polisher fetches out the colors, makes the surface shine and discovers every ornamental cloud, spot and vein that runs through the body of it. What sculpture is to a block of marble, education is to a human mind. The philosopher, the saint, the hero, the wise, the good or the great man very often lies hid and concealed in a plebian, which a proper education might have disinterred and brought to life."

Leibnitz said:

"The way to reform the human race is to reform the education of the young. The good education of youth is the first foundation of human happiness."

Politicians may declaim upon the dangers which lie in the path of our republic. They may tell of shoals upon which the Ship of State will be grounded, and rocks upon which it may be dashed to atoms, but so long as we have educational advantages we need have no fear for the perpetuity of republican institutions.

In his first message to the first Congress Washington gave expression to this truth in these words:

"Knowledge is in every country the surest basis of public happiness. In one in which the measures of government receive their impressions so immediately from the sense of the community as in ours, it is proportionately esential."

In his eighth annual message Washington said:

"Promote thou, as an object of primary importance, institutions for the general diffusion of knowledge. In proportion as the structure of a government gives force to public opinion it is essential that public opinion should be enlightened."

That the leading minds of our country at this time fully appreciate this is shown by the liberal expenditure of money for this purpose by State and municipal organizations, and the further fact that of late years, in the United States alone, nearly $100,000,000 has been annually contributed by private donors to educational ends.

It will not be contended that the Negro was at all in the mind of Washington when he wrote upon the subject of education, but the conditions were quite different from what they are to-day, and the conviction of the people of the South as to the importance of educating the Negro is shown by the fact that in many localities the law makes no discrimination whatever in appropriations for white and colored schools, giving to the colored every advantage which is accorded to the white.

The people of Alabama in framing their laws have been especially scrupulous in giving the colored race these advantages, and during the last thirty years the Southern States have expended $115,954,299 for Negro education.

It has been my hope that this liberality to the colored people by the whites of the South would be appreciated by philanthropists of the North, and that in any donations of money for educational purposes in that section of our land the generous donors would show at least as much interest in providing means for the education of the poorer whites as they do for the colored race.

There is, as is well known, a vast number of the Caucasian race whose ancestors as well as themselves have lived in sterile regions, where the opportunity for attending common schools has always been limited, and in some localities no advantage of that character has been enjoyed. From this class of people, nevertheless, have sprung some of the brightest and best men of our country, including such men as the great Andrew Jackson, the superb Thomas J., also called Stonewall Jackson, and also Abraham Lincoln and Andrew Johnson.

While I always feel grateful for any money given by the wealthy philanthropists of the North for the education of any Southern people, I shall feel that this class of whites should at least enjoy their philanthropy equally with the colored race.

Governments are created, customs are established and laws are enacted for the purpose of improving and, as far as possible, perfecting civilization. It was this feeling deeply engrafted on their hearts which imbued our forefathers, all of whom left comfortable, and many luxurious, homes, crossed an unfathomed and almost untraversed ocean, to endure hardships and trials upon the shores of a new continent.

Landing upon the bleak shores, they encountered dense forests, wild beasts and savage Indians, and commenced the creation of a government which in less than three centuries has become the richest and most powerful and enlightened of all nations.

No grander, better people ever lived in any land than those who settled in that part of our country which finally became known as the slave-holding States. From them descended the statesmen, warriors and jurists who performed a great part in establishing our country upon a firm foundation.

They realized the responsibility which was necessarily involved in the Negro question. A race of people so manifestly different from the Anglo-Saxon as to be a distinct, separate species, was, by force of circumstances, thrust among them in such numbers

as to, in many localities, far outnumber the original white inhabitants. Our ancestors brought with them from Europe the highest character of civilization that existed on earth, and our system of government, in which every one was a factor, constantly elevated and improved what is called "American civilization."

History had taught them that in all great migrations where one class of people migrated to or invaded another country, one of three conditions was inevitable:

First, the invaders might absorb and finally exterminate the aboriginal inhabitants. Second, they might be driven out by the original possessors of the country. Third, they might be absorbed by the original inhabitants.

The first condition mentioned was what happened with regard to the North American Indians. There was no absorption or amalgamation; they were driven westward step by step as the white man advanced.

Rome in its greatness and power seemed to absorb the people of the various tribes and nations which inhabited what is now Italy, and they were brought into what became the Roman Empire. The slight difference in race of these people was such that their mixture and amalgamation were natural, and by no means disadvantageous. The Ptolemites who invaded and controlled Egypt, though they ruled with great power and ability for nearly three centuries, finally became absorbed and amalgamated with an inferior race until there was no trace left to tell that such a great people had once existed.

The invasion of Mexico and South America by the cultivated Spaniards seemed to meet the same fate. They mixed and amalgamated with the inferior inhabitants, and the result has been a fearful lowering of the level of civilization.

The history of the world shows that the offspring of such amalgamation inherit vicious traits and weak physical characteristics to a much greater extent than they inherit virtue and and physical strength.

No doubt it is knowledge of these facts that has always impressed the English people in their colonial invasions all over the world, and the history of the English colonization shows that they have never mixed with the inferior races of invaded countries.

This example, handed down to our forefathers who peopled this country, had taught them that the strictest possible adherence to this rule was absolutely essential to the maintenance of a high civilization, and the question of establishing laws and customs which would do absolute justice to the inferior race without risk of incurring the evil effect of their presence, exercised the best talents and thoughts of our ancestors.

If, instead of these great and good men who settled what is now Maryland, Virginia, the Carolinas and Georgia, that section had been peopled by Negro social equality fanatics, the United States to-day would have been very like Mexico and Central and South America.

That many of the great statesmen of that time doubted that Negroes being held as property would be an advantage to that section is abundantly proven.

The first settlers under Oglethorpe in Georgia prohibited slavery for a period of twenty years, and the repeal of the law was secured by the influence of ship owners, who desired to extend the market for the sale of slaves which they brought from Africa.

Thomas Jefferson and other great statesmen were very emphatic in their opposition to the permanence of the institution.

The Constitutional Convention which framed the fundamental law under which we live was largely dominated by Southern men. Its president was George Washington, of Virgina, and the most prominent and influential member was Thomas Madison, of the same State.

In all discussions upon the slavery question the tendency of the Southern States was to oppose the importation of slaves, and upon the question of permitting the importation of slaves, which meant the continuation and extension of slavery, the tendency of the shipping interests of the Northern States was to favor it, while the Southern States were generally against it.

So long as the Negroes were exclusively in the hands of the people who, by constant association with them, had learned their characteristics, the question was managed in a method beneficial to both races. But in just so far as the destiny of the Negro fell under the control of those who were ignorant of his peculiar traits, troubles and turmoil seemed to commence.

The picture painted by "Uncle Tom's Cabin" gave a very distorted and incorrect view of the condition of the Negro in the Southern States. There were, no doubt, instances of great wrong and hardship inflicted upon them. But the general condition which surrounded the Negro slave was such as to elevate him far above the conditions which existed in the wilds of Africa from which he came.

Some of the communications to the *Journal* argue against Negro education upon the ground that over a hundred million dollars has been spent upon Negro schools, and yet vice and crime among the people of that race are greater than where no such efforts were made for their education.

Those who make that argument forget that the majority of Negroes when slavery existed enjoyed most excellent moral and religious training, very different from the emotional something to which many of them are now devoted and termed by them religious teachings. With comparatively few exceptions the slave-owner lived upon his plantation with his slaves. They were protected, and kindnesses were extended to them far greater than were usually enjoyed by laboring men in mines and work of that character. The Negro slave was the property of his master. He would not permit him to be overworked, and his health and well-being were guarded with the greatest care. One of his main sources of wealth was the natural increase, and early marriages were encouraged, and the greatest care taken to preserve the chastity of the Negro women. Of course, in the alluvial bottoms of the Mississippi and Arkansas, and on the rice plantations where the overseers, some of them rough and unscrupulous, had control, other conditions sometimes existed, but they were the exceptions, and not the rule.

It is also true that in some instances where estates were divided, and in cases of bankruptcy or business misfortunes, the slaves were separately disposed of, but these were rare exceptions, and, as a rule, great care was taken to keep families together.

Since the Negro has been free, I believe the people of the North and the people of the South have been equally desirous to protect him in every right, and do all in their power to elevate his condition.

Unfortunately, there was too much in the bearing of the peo-

ple of the North to impress the Negro that he was in all respects equal to the whites, and therefore entitled to every privilege which they enjoyed. Many people from the Northern States, actuated by mistaken philanthropy, encouraged this idea, while in other cases unscrupulous white men sought to increase their influence over these deluded beings by encouraging them in the belief of his absolute equality, if not superiority, to the whites.

To these evil teachings we can trace nearly all the turmoils, strifes and sufferings of the Southern Negro.

These mischief-makers, some innocently and some intentionally, have committed this error.

Instead of teaching the Negro that he must elevate himself and better his condition by personal effort—by the acquisition of knowledge and by hard labor; in other words, advancing his condition the same as has been done by the white race—much of the teaching has been to impress the Negro that he is already equal to the whites in every respect, and it is his duty to himself to assert this equality.

Some idea of the effect of even a little of such teaching can be imagined if we consider the effect upon school boys if told they know more than their teachers, and that they were unreasonable and cruel, and ought not to be obeyed, or the effect upon soldiers if told the same with regard to their officers.

The true friend of the colored man is he who impresses upon him that so far from being equal to the whites, he is very inferior. The Negro should also be impressed that the only elevation that he has received above barbarism has been by associating with and having the advantages of the example and teachings of the whites.

If any argument is necessary to convince the Negro of his inferiority you have only to tell him that Africa possesses as good soil, as valuable timber, as rich and abundant minerals and every other element of wealth that is possessed by the most enlightened and prosperous countries, and yet the Negroes of Africa have remained in an absolutely barbaric state, except in those localities where, to some extent, they have been thrown under the control of the whites.

Many persons in considering the subject seem to have overlooked the fact that Negroes differ very widely in intelligence.

I have seen vast numbers of Negroes in the rice plantations of South Carolina and Georgia that are as far below the Negro who has been raised on the upper plantations as the lowest white is below the most cultured and best educated people.

It is probable that those writers who contend that the Negro is incapable of education have this class in their minds, but these Negroes are comparatively few in number. But even this low order of being would be much improved by proper moral and intellectual training, and instruction in the line of their calling would make them better and more valuable laborers, and every one who has lived in a Negro country will realize that it is the intense ignorance of the Negro masses which enables a few unscrupulous men to lead them into acts of violence and crime.

Then, again, there are writers who go to the other extreme and contend that the Negro mind is susceptible of the highest culture. They most probably have seen few of the race, and they seem to have in their minds such Negroes as Booker T. Washington, William H. Council, and Frederick Douglass.

Of course, these are exceptional cases, and no discussion concerning the Negro question would in any way apply to them.

I do not concur with those who take the ungenerous, unchristian, and un-American view that Negroes should not be taught to be good mechanics and farmers, because it might enable them to compete with the whites who engage in similar occupations, and I am glad to say my view upon that point has been fully sustained by the leading men of Alabama.

Twenty years ago a measure was pending in Congress which sought to aid State school systems, only exacting that the funds so provided should be used pro rata for white and black, and also that separate schools should be maintained for the children of the two races. This matter was brought to the attention of the people of Alabama by a member of the House of Representatives of that State, who on January 16, 1882, introduced a bill to attain that purpose, and the next Legislature, almost entirely composed of Democrats, enacted the following resolution:

"That the Senators and Representatives in Congress from this State be requested to secure the passage of a bill granting aid to education in the several States on the basis of illiteracy, the amounts so appropriated to be applied by the several States through their superintendents of education."

Experience has shown that the Negro lacks initiative and the power to lead, and he is imitative and can be taught to skillfully perform certain lines of work, and, under the direction and control of the more intelligent white man, he becomes a valuable laborer, and certainly all white men who employ laborers desire them to be intelligent and skillful.

It is an insult to the Caucasian race to say that the Negroes must be kept in ignorance to prevent their becoming superior, or even equal, to white men.

If the white men are simply given an equal or even less than an equal chance with the blacks, their superior characteristics and intelligence will always keep them the leaders, managers, and employers.

I am not as familiar with the laws of other States as I am with those of my own, but I am certain that legislation throughout the South has been very kind and fair to the Negro, and I can confidently assert that no people in any State or country have done more for the real advancement of the Negro than the Democrats of Alabama. They have always sustained and aided Booker T. Washington in his excellent work, and the maintenance of the great colored normal school under the control of William H. Council, in the suburbs of Huntsville, Alabama, has been due to Alabama Democrats. He is rapidly showing to the world that the kind of education given to Negroes at that institution makes them better and more valuable citizens, and demonstrates that the Negro can live in quiet and peace, and work out his destiny without friction and without any demand for what fanatics teach the race to call social rights and social equality.

The legislative and all Government officials in Alabama in 1868 and 1869 owed their election to Negro votes. They were profuse in their declarations in favor of common school education for both black and white, and yet, after two years of their control of the State, the official reports of 1870-71 show that the average number of pupils actually present at school each day was 107,666, while under Democratic control in 1898-1899 an average of 341,138 was present, and in 1898-1899 the number of children in daily attendance for each 100 enrolled was 78.67, a better showing in this aspect than any New England State, and really better than any State in the Union except California.

These facts are substantiated by the report of the United States Commissioner of Education, page 74; and the same report, page 83, tells us that 49.1 per cent. of Alabama State taxes are devoted to common school education.

Now, upon the principle that help should be given to those who help themselves, what a field for liberal men who have been favored with wealth, and it seems to me this is a proper time to call the attention of those great and good men, Mr. Carnegie, Mr. Rockefeller, and other philanthropists, that no section of this or any other lands presents so fertile a field for the use of money to solve the great problem by education. In no section would their donations for libraries and the founding or aiding in the foundation of institutions of learning, or aiding those already founded, be more appreciated, or do more good, than in Alabama, and the gratitude of no people would be more heartfelt and earnest than theirs.

Philanthropists could depend upon every seed of that character sown in that State to bring forth good and abundant fruit.

It would aid so much in the development of the rich and inexhaustible minerals which there abound, and the wealth which would finally result would, with this generous example as a guide, be liberally given in the same good cause to aid other less favored people.—*New York Journal.*

LIBERIA.

OUR TRADE MAY BE REGAINED.

In transmitting the following table, showing the imports of cotton goods into Liberia in 1904, Consul-General Lyon, of Monrovia, adds an interesting historical statement relative to our lost Liberian trade—our lost trade with the entire coast of West Africa, as well as that with Liberia—and adds that the whole trade can be more than regained by an American merchant marine to give us direct communication therewith, together with the necessary efforts of our exporters and importers toward that end—such efforts as the principal exporters and importers of Europe are putting forth to secure as much as possible of the

vast trade of West Africa. The annexed table shows imports of cotton goods into Liberia during the fiscal year 1904:

Port of import.	Cases.						Value.					
	United States.	England.	Holland.	Germany.	All other countries.	Total.	United States.	England.	Holland.	Germany.	All other countries.	Total.
Monrovia	8	332	4	744	56	1,144	$16	$12,308	$528	$33,504	$2,012	$48,368
Marshall	.....	.....	.....	16	.....	16	.....	.....	.....	200	.....	200
G. C. Mount	.....	156	.....	112	.....	268	.....	8,716	.....	4,880	.....	13,596
Grand Bassa	4	380	12	148	8	552	224	20,368	436	3,756	320	25,104
River Cess	.....	12	.....	.....	.....	12	.....	756	.....	.....	.....	756
Since	.....	84	.....	32	.....	116	.....	4,048	.....	896	.....	4,944
Maryland	.....	72	.....	36	.....	108	.....	2,152	.....	1,124	.....	3,276
Total	12	1,036	16	1,088	64	2,216	$240	$48,348	$964	$44,360	$2,932	$96,244

This table is a sad commentary upon the loss of our commercial prestige not only in Liberia, but on all the West Coast of Africa, as will be seen by what follows relating to the large commercial transaction once carried on between Maryland County, one of the four divisions of the Republic of Liberia, and the City of Baltimore, wherein lived the society whose efforts in the colonization of free American colored people resulted in the birth of the African colony then known as "Maryland in Liberia." The relinquishment of active authority in the colony by the society was followed by an abandonment of commercial relations with the people of the United States, and the trade, which up to that time had reached the million mark, was transferred to European markets.

In a paper read before the Maryland Historical Society, March 9, 1885, by John H. B. Latrobe, then president of the society in Baltimore, I find the following summary of commercial facts, as they relate to the city of Baltimore alone, during the thirty years of the society's active connection with the colony (Maryland) for which it stood sponsor. These I have arranged after the following manner:

1. Shipments required for the use of the colony and for the trade connected with it, upward of $1,000,000.

2. Shipments for the American Colonization Society, half a million more.

3. Built in the city of Baltimore, under the auspices of the State society, eight vessels for the trade, at a cost of $113,000.

4. Bought for the trade, vessels already built, at a cost of $22,000, making a total of $135,000 for the construction and purchase of ships.

5. Sailed from the port of Baltimore, in addition to the foregoing, under the auspices of both the Maryland State Society and the parent society at Washington, 52 chartered vessels. As a basis for calculation, the charter of each is put down at $3,000, thus making a lump sum of $156,000 for the charter of vessels alone sailing from Baltimore. To this add the cost of vessels built and bought by the State society for its operation in Liberia, and we will have the aggregate of $391,000. It is estimated from the books of the society that from the passage of the act of 1831, which marks the dawn of the society's operation, to the absorption of the colony of Maryland by Liberia proper in 1851, twenty years thereafter, about $2,000,000 were spent under the auspices of Maryland alone.

The loss of the trade in the colony, and in Liberia proper, is due not so much to the withdrawal of colonial authority as to the withdrawal of maritime communication by American ships. The revival of our merchant marine will bring with it a revival of American trade along the whole West African coast.—*Monthly Consular and Trade Reports, September,* 1905.

A WORD FROM AN ONLOOKER.

MRS. M. FRENCH-SHELDON, F. R. G. S.

Any nation or people is rich or poor, great or small, according to its power to be self-sustaining in matters of food supplies. Today the most powerful nations are constantly compelled to put forth their greatest energies to assure food for its people under certain contingencies when they may be cut off from outside supplies. And with all England's wealth and power, it has been estimated that should she be deprived of all foreign supplies of food for fourteen days, she would be plunged in a helpless state of famine; her own resources would be totally inadequate to meet the meagre demands.

At least in Liberia, with industry and frugality, this curse need never fall upon the land. The importance of devoting serious attention to the producing ability of the land, and the importance of increasing stock breeding should be branded upon the brain of every Liberian. Foresight will also advise that overproduction would make as a great asset for the country's commercial and financial advancement, and place Liberia in line of a feeder of other less fortunate districts on the coast, and as well in point of certain food products furnish supplies to other countries.

The great trouble is that it is human nature to disregard the crucial advantage that environs one, and the eyes look beyond and envy the suppositions, or even real advantages, of one's neighbor's vineyard. Valuable time and opportunity are lost in deploring the hardships and restrictions of every-day existence, without making effort to better conditions by honest, continuous labor. "Work and progress" is the only motto for new countries. The sweat of labor will be more productive than tears of futile repining. Today throughout the world is the cry that the people who are suffering from lack of employment must return to the land. The whys and wherefores reduce themselves to the simple facts that in towns and cities all avenues of employment for the masses of non-experts are congested and the cost of living too disproportionately high. These facts should be as a consolation, and brings me face to face with the passing show in Liberia. Here, without much more outlay than individual effort and a prudential and economical line of life, no Liberian need starve, be houseless, fireless, or absolutely dejected and miserable. He may be master of his own home-tree and by his own toil achieve what in other countries is equivalent to dollars and cents. Every modern man talks of money, of hard cash, and estimates his prosperity on his bank account. If instead money should be regarded at its normal valuation and for its legitimate functions as a *token* of barter and of exchange at home and abroad, then the conditions of life would be more endurable in purely agricultural regions, and a *quid pro quo* system, by a sound interchanging of this which I produce for that which you produce, could reconcile peoples in considering themselves rich in kind, and encourage them to increase and vary their contribution, plus bare necessities, to the extension of

trade beyond their local horizon, and thereby win the cash taken. This would truly be developing trade along ancestral native lines in Liberia, and in no way retard or be a hindrance to rapid extension into outside fields.

If in many industries Liberia would turn her attention to become self-sufficient, a large amount of money would be retained in and circulated in the country. Take, for example, the growing and weaving of cotton, the growing of and weaving fibres, preserving fruits, making utensils out of wood pulp, the weaving of wool from sheep-fleece, making leather from hides, manufacturing of all soap used in the country, etc., until the entire country would read soundness of intention in fundamental matters, and be prepared by practical usable knowledge to embrace any opportunity for outside exhaustion.

My present visit to Liberia is to present from a set of American capitalists a proposition to the government and people which encompasses the projection and putting into effect many desirable enterprises for Liberia's latent possibilities. The terms of this proposal are such as should appeal to people and government, for they would participate in the success of the capitalists as the country develops, when all manner of industries are seriously and advantageously inaugurated. Besides, it is a first organized offer coming from Americans, and if it merits and meets the approval of the Liberians it will only be the forerunner of other similar proffers of substantial business from America coming to the country, and ought to encourage Liberia.

Personally it will give me great interest to undertake on a scale large enough to provide irrefutable evidences as to what and how to proceed in progressive agricultural pursuits and in breeding and inbreeding of all live stock. Such an experimental farm and garden would institute in a thorough way a system of manual and agricultural training; besides, it would invite imitation in larger and smaller ways without risk. It would be my aim to make it the pride of Liberians and develop the bone and sinew of the Negro race in vital avenues in which it should have no superior. It would also strike favorable the native, or peasant class, of the country.

With abiding faith in Liberia's future along certain lines I attend public decision before hopes may become acts.—*Liberia and West Africa.*

ADDRESS ON LIBERIA.

Sir Harry Johnston, whose name is well known as a great African traveler, statesman, author, and scientist, addressed on the 27th of March, before the Royal Geographical Society, a large audience, on Liberia. Sir Clements Markham occupied the chair. We are able to reproduce in this issue a brief account of the address as printed by an English contemporary, and we are sure it will be perused with interest.

Liberia as a national fact is a subject of curious interest to the European world, and many, probably, who listened to Sir Harry Johnston's lecture were learning for the first time something of the unique "Republic in West Africa founded by black men, reared by black men, and maintained by black men," and which holds out hopes of bright prospect of its development in the near future.

Assisted by England in the early stages of her independence, Liberia has hitherto regarded the English nation as a sympathetic friend, and situated as the Republic is so close to Sierra Leone—with people of the same race—a natural interest in her welfare is always the manifest outcome. Sir H. Johnston passed to Monrovia some time last year on important diplomatic business, and during his stay there acquainted himself with the conditions of the country, which he is now setting forth before the British public with the weight of his influence and eloquence.

Liberia may congratulate herself on having such a distinguished personage to voluntarily describe the country before such an influential gathering.

There is no doubt that Liberia has labored under many political difficulties. She has been misunderstood and misrepresented, and as a consequence has suffered. But with the advance of time all these are giving way to anxious inquiries and a desire for reliable information about the country.

As will be seen, the lecturer's description of the forests of the country and the possibilities of trade in the matter of rubber and other products clearly indicates that all that is required is capital to turn the vast region untouched by man to a productive and yielding center. The Constitution of Liberia prohibiting for-

eigners to penetrate the interior for trade was framed as a protective measure when it was suspected that the European powers by their education, wealth, and other superior advantages, if permitted those rights, would easily swamp and reduce them again to that servitude from which they were glad to escape from the United States. The enlightened policy of President Barclay, the present President, is gradually educating the people to a confidence with a view to encourage foreign capital that would help to open up the country and bring to the benefit of its inhabitants the untold resources of the wonderful interior.

Dr. Blyden, in a communication of much power and eloquence, addressed to the editor of the *Liberia Recorder, on* "The Future of Liberia," has dealt extensively and instructively on the subject as follows:

"The first settlers in Liberia were men imbued with the racial spirit. Had they been left to formulate a policy of their own they would naturally have adopted the best features of the African system which they found in operation. They would then, of course, according to the crude ideas of those times, have been said to have relapsed into barbarism. But in that direction lay and still lie the national life and strength. The emigrants were followed by alien guides in religion, in society, and in politics. They came under a system foreign to the race, which diverted them from their natural line, rendering the people unfit to govern themselves and incapable of leading the aborigines. Everything was done on the model left in America. This was no evidence of inherent incapacity on the part of the people, but the result of circumstances over which they had no control. It was the immolation of nature to the exigencies of their condition. They were in strait-jackets. The alien system under which they worked contained a fatal taint, the cause of the early and continuous decline of Liberia as a genuine African state."

Such were the conditions which kept Liberia in fetters and made her sometimes to be looked upon with ridicule by others. They were not themselves, though trying to becoome what it was impossible to be under the circumstances.

Dr. Blyden, continuing, says:

"The new government of Liberia was not the result of popular feeling. It was not the growth of the soil. It was forced upon the people as a protective measure in consequence of the impositions practiced upon their revenue by foreign adventurers, who

had no respect for a community which was neither a nation nor a colony of a nation.

"The Constitution of the Republic, invented in the United States and written by alien hands, was adopted without adaptation to local and racial necessities. The framers of this Constitution, the philanthropic founders of Liberia, thought that they could dig up the wheat from the frosty plains of North America and plant it in the torrid rice fields of West Africa; that they could take in their fullest development the political, religious, and social institutions of the Anglo-Saxon and make them thrive among Africans in Africa. Has anything like this been done anywhere? Can it be done in Liberia? Constitutions, to be permanent and useful, must grow, must *become;* they cannot be *made* according to the whims and notions of individuals, however great or wise."

It is a matter of great satisfaction that President Barclay has grasped the situation. He is thoroughly acquainted with the difficulties so clearly shown by Dr. Blyden, and has been trying to adopt a policy which will not only keep the Republic at peace with the aboriginal tribes, but will grant such reasonable concessions to foreigners that will open the country for the mutual advantage of all.

Sir Harry Johnston has rendered good service to Liberia, and with men of his stamp having interests in the country, Liberia will not only maintain her independence, but will progress on racial lines so much emphasized by Sir Harry in his description of the costume of the Mandingos. We only hope, as we some time ago expressed, that the Senate of Liberia will see the necessity of altering the Constitution to enable the President to be more than two years in executive control.—*Sierra Leone Weekly News.*

PRESIDENT ROOSEVELT VISITS THE TUSKEGEE NORMAL AND INDUSTRIAL INSTITUTE, OCTOBER 24, 1905.

Principal Booker T. Washington presented the President with the following words:

"This is a great day for the Tuskegee Normal and Industrial Institute; too great to be described by words. We have gathered to hear but one voice, to see but one face.

"In presenting our guest to the students, teachers and citizens, I must not omit to express the gratitude felt by the people of the Tuskegee Institute, and by the people of both races in this section of Alabama, for the honor which has been conferred upon them.

"That the Chief Magistrate of our beloved Republic of 80,000,000 people deemed it good and wise to include Tuskegee Institute in his trip through the South; and spend a few hours in seeing the work we are doing here, brings to the heart of every man and woman of our race in this country a degree of encouragement and inspiration which it is impossible for any American citizen, not of our race, fully to appreciate.

"My friends, without further words of mine, I have the pleasure and the honor of presenting to you the President of the United States, Hon. Theodore Roosevelt."

President Roosevelt spoke as follows:

"To the white population as well as to the black it is of the utmost importance that the Negro be encouraged to make himself a citizen of the highest type of usefulness. It is to the interest of the white people that this policy be conscientiously pursued, and to the interest of the colored people that they clearly realize that they have opportunities for economic development here in the South not now offered elsewhere.

"Within the last twenty years the industrial operations of the South have increased so tremendously that there is a scarcity of labor almost everywhere; so that it is the part of wisdom for all who wish the prosperity of the South to help the Negro to become in the highest degree useful to himself, and, therefore, to the community in which he lives.

"The South has always depended, and now depends, chiefly upon her native population for her work. Therefore, in view of the scarcity not only of common labor, but of skilled labor, it becomes doubly important to train every available man to be of the utmost use, by developing his intelligence, his skill, and his capacity for conscientious effort. Hence the work of the Tuskegee Normal and Industrial Institute is a matter of the highest practical importance to both the white man and the black man,

and well worth the support of both races alike in the South and in the North.

"Your 1,500 students are not only being educated in head and heart, but also trained to industrial efficiency, for from the beginning Tuskegee has placed especial emphasis upon the training of men and women in agriculture, mechanics, and household duties. Training in these three fundamental directions does not embrace all that the Negro or any other race needs, but it does cover in a very large degree the field in which the Negro can at present do most for himself and be most helpful to his white neighbors. Every black man who leaves this institution better able to do mechanical or industrial work adds by so much to the wealth of the whole community and benefits all people in the community.

"The professional and mercantile avenues to success are overcrowded. For the present the best chance of success awaits the intelligent worker at some mechanical trade or on a farm; for this man will almost certainly achieve industrial independence. I am pleased, but not in the least surprised, to learn that many among the men and women trained at Tuskegee find immediate employment as leaders and workers among their own people, and that their services are eagerly sought by white people for various kinds of industrial work, the demand being much greater than the supply. Viewed from any angle, ignorance is the costliest crop that can be raised in any part of this Union. Every dollar put into the education of either white man or black man, in head, in hand, and in heart, yields rich dividends to the entire community.

"Merely from the economic standpoint it is of the utmost consequence to all our citizens that institutions such as this at Tuskegee should be a success.

"But there are other and even higher reasons that entitle it to our support. In the interest of humanity, of justice, and of self-protection, every white man in America, no matter where he lives, should try to help the Negro to help himself. It is in the interest, and for the protection, of the white man to see that the Negro is educated. It is not only the duty of the white man, but it is to his interest, to see that the Negro is protected in property, in life, and in all his legal rights. Every time a law is broken,

every individual in the community has the moral tone of his life lowered.

"Lawlessness in the United States is not confined to any one section; lynching is not confined to any one section; and there is perhaps no body of American citizens who have deserved so well of the entire American people as the public men, the publicists, the clergymen, the countless thousands of high-minded private citizens who have done such heroic work in the South in arousing public opinion against lawlessness in all its forms, and especially against lynching. I very earnestly hope that their example will count in the North as well as in the South, for there are just as great evils to be warred against in one region of our country as in another, though they are not in all places the same evils.

"And when any body of men in any community stands bravely for what is right, these men not merely serve a useful purpose in doing the particular task to which they set themselves, but give a lift to the cause of good citizenship throughout the Union. I heartily appreciate what you have done at Tuskegee; and I am sure you will not grudge my saying that it could not possibly have been done save for the loyal support you have received from the white people round about; for during the twenty-five years of effort to educate the black man here in the midst of a white community of intelligence and culture there has never been an outbreak between the races or any difficulty of any kind.

"All honor is due to the white men of Alabama, to the white men of Tuskegee, for what they have done. And right here let me say that if in any community a misunderstanding between the races arises, over any matter, infinitely the best way out is to have a prompt, frank, and full conference and consultation between representatives of the wise, decent, cool-headed men among the whites, and the wise, decent, cool-headed colored men. Such a conference will always tend to bring about a better understanding, and will be a great help all round.

"Hitherto I have spoken chiefly of the obligations existing on the part of the white man. Now let you remember on the other hand that no help can permanently avail you save as you yourselves develop capacity for self-help. You young colored men and women educated at Tuskegee must by precept and example lead your fellows toward sober, industrious, law-abiding lives.

You are in honor bound to join hands in favor of law and order and to war against all crime, and especially against all crime by men of your own race; for the heaviest wrong done by the criminal is the wrong to his own race.

"You must teach the people of your race that they must scrupulously observe any contract into which they in good faith enter, no matter whether it is hard to keep or not. If you save money, secure homes and lead clean, decent, modest lives, you will win the respect of your neighbors of both races. Let each man strive to excel his fellows only by rendering substantial service to the community in which he lives. The colored people have many difficulties to pass through, but these difficulties will be surmounted if only the policy of reason and common sense is pursued. You have made real and great progress. According to the census the colored people of this country own and pay taxes upon something like three hundred million dollars' worth of property and have blotted out over fifty per cent. of the illiteracy. What you have done in the past is an indication of what you will be able to accomplish in the future under wise leadership.

"Moral and industrial education is what is most needed, in order that this progress may continue. The race cannot expect to get everything at once. It must learn to wait and bide its time; to prove itself worthy by showing its possession of perseverance, of thrift, of self-control. The destiny of the race is chiefly in its own hands, and must be worked out patiently and persistently along these lines. Remember also that the white man who can be of most use to the colored man is that colored man's neighbor. It is the Southern people themselves who must and can solve the difficulties that exist in the South. Of course, what help the people of the rest of the Union can give them must and will be gladly and cheerfully given. The hope of advancement for the colored man in the South lies in his steady, common-sense effort to improve his moral and material condition and to work in harmony with the white man in upbuilding the commonwealth. The future of the South now depends upon the people of both races living up to the spirit and letter of the laws of their several States and working out the destinies of both races, not as races, but as law-abiding American citizens."—*The Evening Star.*

LIBERIA AND THE LIBERIANS.

"The love of liberty brought us here" is the motto of the Republic of Liberia, and when we get to know the country it goes without saying that the love of liberty brought the Liberians to a very good thing. The soil of Liberia is one of the richest in the world, and is capable of producing not only everything grown in the tropics, but many of the fruits, vegetables, and cereals of the temparate zones. Here flourishes the pineapple, the monkey and love apples, arrowroot, the banana of various species, the bread-fruit and nut, the cocoa, the cocoanut, coffee, cotton, guava, ginger, fibres of all kinds, oranges, lemons, limes, citrons of all kinds, rubber, sugar cane, palms, and orchids in the greatest abundance. Liberia produces several kinds of coffee, one of which has received the botanical name of Liberia coffee, and is set down as a distinct species, peculiar only to the latitude of Liberia. Even when carried to Sierra Leone and Gaboon, neighboring colonies, it loses its distinctive qualities and degenerates. Liberia cocoa is at least equal to the real carocao, growing readily, and requiring less labor than the coffee. Her forests are of red rubber trees and dye and ornamental woods, and it is claimed that Liberia founded the palm kernel trade.

The most prominent ports of entry are Robertsport, Monrovia (the capital), Marshall, Grand Bassa (the chief shipping port), Greenville, and Harper. The principal exports are palm oil, palm kernels, fibre, coffee, camwood, cocoa, ivory, and rubber. They go mostly to England, Germany, Holland, Norway, and also the United States of America. The cultivation of coffee, sugar, and ginger, at present form the leading civilized industries. Cotton, palm oil, fibres, and ivory are produced by the natives, who use the entire cotton crop from year to year in making their own clothing with a very primitive loom. The whole trade of the country is simply awaiting developments to untold proportions. Liberia is held by its inhabitants to be the garden of West Africa. The country is still in a primitive condition, but the cultivation of the soil is extending everywhere; commerce is expanding, the people are accumulating wealth, and the

past three years have witnessed a wonderful advance in the life and industry of the country.

Pending the outcome of certain developments we hold over mention of Liberia's undoubted mineral wealth.

Monrovia is beautifully situated, the houses are well built—bear in mind that it is called the "brick city of the West Coast"—and handsomely furnished. In fact, the city, whilst being owned and occupied by Negroes, is equal in comfort and style to Richmond, Charleston, and Savannah, or any of the other cities from the vicinities of which the freed slaves came.

It was the city established on the coast when the first Negro colonists landed at Cape Montserrado. Whilst still in the course of construction it had to stand fierce attacks from the local aborigines, who, fearing the new settlement would put an end to their slave traffic, resolved to sweep the intruders into the sea.

There is no more heroic passage in all history than that which recounts the resistance of this little band of colonists on Cape Montserrado, under the gallant leadership of Ashmun, the whole number not exceeding one hundred and thirty, including women and children, and only thirty-five capable of bearing arms, when, surrounded and furiously assailed by 1,500 savages equipped with firearms. On November 11, and again on December 1, 1822, the assailants were routed and so thoroughly demoralized that no attempt to disturb these colonists was ever afterwards made by the surrounding tribes.

The settlement rapidly grew into a well-ordered town, with regular streets and attractive business and residential buildings, schoolhouses, and churches. At the annual meeting of the American Colonization Society in 1824, on motion of General Robert Goodloe Harper, of Maryland, the colonial territory was named Liberia, a term intended to signify the country of the freedman, and the town on the cape was named Monrovia, in honor of President Monroe.

Liberia was occupied and settled between the years 1822-47 by the American Colonization Society. In the latter year the country acquired her independence, and organized a government on the line of that prevailing in the United States, the President, however, being elected every two years. The Republic is on the grain and ivory coast of Upper Guinea, between the parallels of

4 and 7 degrees north latitude, reaching from the Mannoh river on the north—now the boundary between Sierra Leone and Liberia—to the Cavalla on the south, embracing a remarkably fine coast-line of about 500 miles on the Atlantic Ocean, thence eastward to the Kong Mountains, a distance of about three hundred miles.

Out of a total population of about 2,500,000, only some 25,000 are Americo-Liberians, the remainder, for the most part, being aborigines. These latter are divided into many sovereign tribes, having their own territory, language, and government. The more important of these are the Veys, the Deys, the Golahs, the Mombas, the Queahs, the Pesseys, the Bassas, and, above all, the Kroos. The latter have been likened to the Suvoyards, who only leave their country in order to obtain a competence, and then return. Further inland, in the primeval upland region, are found the Barlines, the Busies, and the Mandingos, the greater part of these tribes being converted to Islam. To think for a moment that all these tribes are "savages" would be absurd. Many of them, the Kroos especially, are skilled in manufactures and native arts. At a future date we hope to go into all these departments of Liberian life at greater length, but sufficient has been said, we think, to indicate that the gallant little Republic of the West Coast is worthy of attention and study. The President at this time is the Hon. Arthur Barclay.

After twenty-five years of bankruptcy Liberian credit is now rehabilitated, the interest on her public debt being paid again. In 1847 Liberia floated a loan of $500,000, chiefly in England, but three years later the Negro Republic failed to meet the interest, and this condition of affairs has prevailed ever since, until now Liberia's fiscal agents in London have announced that the Government is once more able to meet its obligations. This step was made feasible by a new source of revenue derived from rubber, and the interest which the bondholders despaired of getting is now being paid from the royalties turned in to the Government of the Republic by the Liberian Rubber Syndicate, an essentially English concern. It is learned that the arrears of interest are practically swept away, as the bondholders agree to accept the comparative small sum of $15,000 in settlement of the full amount of the arrears, though this appropriation will not be ap-

plied until the extinction of the debt. In the meanwhile the current interest has been reduced from 7 to 3 per cent., rising ½ per cent. every three years until it reaches 5 per cent., which rate will be maintained until the extinction of the loan—and a sinking fund is being created.

Dr. Blyden, who is the accredited Ambassador of Liberia to the Court of St. James, was born in the Danish island of St. Thomas, West Indies. In his seventeenth year he went to the United States to pursue his studies, but found the hateful color prejudice standing in his way. A better opportunity of education was, however, to be obtained in Liberia, and there young Blyden went. To such advantage did he turn his training there that in 1862 he became a professor of the newly-founded College at Liberia, and two years later he became a member of the Government of the Colony.

A few years later he journeyed through the West, visiting Egypt and Syria, chiefly with a view of studying the Arabic language, in order to introduce it into the curriculum of the College. Afterwards came a visit to Europe, followed by a residence for two years in Sierra Leone. During this time he was sent by the Governor of that Colony on two diplomatic missions to powerful chiefs in the interior. His report on one of these expeditions will be found in the "Journal of the Royal Geographical Society." In 1877 he was appointed Minister Plenipotentiary to England, and was elected an honorary member of the Athenæum Club.

In the eighties he had many degrees conferred upon him by different colleges and learned societies in America—an interesting reversal of the earlier policy of the American educational institutions. He seems from years to have had a central idea, a dominant belief, in the Negro and his country, and all his labors have been directed toward bringing this home to others. He is a writer of no mean order, and his work on "Christianity, Islam, and the Negro Race," published in London in 1888, is a valuable contribution to the study of the people whose interests he has at heart. He has more recently been sent to France as an agent to settle the eastern boundary line between Liberia and that country.

Liberia today is anxious to come into closer and more friendly relations with the progressive and successful nations of the earth.

She is anxious to receive the investment of foreign capital, and in her exhibit in the great Chicago Exposition showed herself enterprising to an extraordinary degree. The climate improves each year as clearances proceed, and health increases as the laws of personal hygiene and public sanitation are better understood of the people. Naturally the low-lying coast will be unhealthy until the malarial mosquito is dead and buried, but from the littoral the land runs in the high and healthy table lands of the interior, where the climate is not only comfortable, but delicious.—*West African News.*

"THE PAST AND FUTURE OF LIBERIA."

THE SUGGESTION RECENTLY MADE BY THOMAS DIXON, JR.—MARYLANDERS WHO AIDED IN THE EARLY COLONIZATION MOVEMENT.

In his article on "Booker T. Washington and the Negro," in a recent issue of the *Saturday Evening Post*, Thomas Dixon, Jr., the author of "The Leopard's Spots," advocates the African colonization plan as the only rational means of solving the race problem. "We have spent about $800,000,000 on Negro education," he says, "since the war. One-half of this sum would have been sufficient to have made Liberia a rich and powerful Negro State. Liberia is capable of supporting every Negro in America. Why not face this question squarely? We are temporizing and playing with it. All our educational schemes are compromises and temporary makeshifts. Mr. Booker T. Washington's work is one of noble aims. A branch of it should be immediately established in Monrovia, the capital of Liberia. A gift of ten millions would do this, and establish a colony of half a million Negroes within two years. They could lay the foundations of a free black republic which within 25 years would solve our race problem on the only rational basis within human power. Colonization is not a failure. It has never been tried.

"We owe this to the Negro. At present we are deceiving him and allowing him to deceive himself. He hopes and dreams of amalgamation, forgetting that self-preservation is the first law of nature. Our present attitude of hypocrisy is inhuman toward

a weaker race brought to our shores by the sins of our fathers. We owe him a square deal, and we will never give it to him on this continent."

Mr. Dixon's references to Liberia recall the profound interest that was taken in Maryland in the colonization plan when the movement was inaugurated and for a good many years afterward. The facts concerning the purchase of 1820 of the strip of territory on the west coast of Africa now known as Liberia, and its recognition as an independent republic in 1847, are matters of history, but it is doubtful whether many of the younger generation of Marylanders are aware that the laws by which the republic is governed were framed by Mr. J. H. B. Latrobe, the father of former Mayor Ferdinand C. Latrobe, and whether it is known that the senior Mr. Latrobe selected the name "Liberia" for the tract of land.

"My father was deeply interested in the colonization movement," General Latrobe said yesterday. "He was president of the American Colonization Society, the society under whose auspices the Republic of Liberia was founded by liberated American slaves, and retained his interest in that association up to the time of his death. He believed in the colonization plan strongly. He used to say that he was convinced that the Negro had been brought to this country by the design of Providence in order that he might be civilized, and then returned to Africa and used as a means of civilizing his own country.

"Liberia was founded about 1820, and for a long time the State of Maryland made an annual appropriation for its maintenance. The freed Negro was one of the problems the people of that generation had to contend with; the freeman was likely to interfere with the slave, and the Liberian colony was looked upon as a means of solving that problem.

"My father became interested in the movement through Gen. Robert Goodloe Harper, a member of a distinguished family who married into another family of prominence—that of Charles Carroll of Carrollton. My father studied law in General Harper's office, and General Harper being one of the originators of the colonization movement, my father naturally had his attention attracted toward it. Another Baltimorean who had something to do with the establishment of the colony was Dr. James Hall,

who eventually became the agent of the American Colonization Society, and went out to Africa and negotiated for the purchase of the land from an old Negro chief. Baphro his name was," and here the General chuckled reminiscently. "Baphro used to to be a favorite of subject for some of the spiritualistic mediums here in Baltimore, and I believed that on more than one occasion he has been called up by them.

"The name? Why, I have always understood that my father was responsible for that. I know that the place was given its name in General Harper's office, and after other names had been proposed, such as New America and so on, I have always heard that my father said, 'No, call it Liberia'—from the Latin *liber*, a freeman—and so it was called Liberia.

"The country is, as everybody knows, a republic. Its form of government is similar to that of our land. They have a President, Senate, House of Representatives, and so on. The laws under which the colony—or republic, as it became—has been governed were framed by my father, and he framed the currency system also. So far as the currency is concerned, nowadays things are very different there. The people have a fine system of education. They have schools, colleges, and even universities, but in the beginning the old fellows couldn't read, so the currency had to be distinguished by something they could understand. So pictures were chosen to represent the varying amounts. They had paper money, and the smallest note was for six cents. This was distinguished by a picture of one duck. Two ducks on a note showed that that piece of money stood for 12 cents. Chickens were valued at a higher rate than ducks, and a note with the picture of one chicken on it represented 25 cents, and two chickens 50 cents.

"Yes, I keep up with the work of the American Colonization Society, which goes on quietly, but regularly. And then I often hear directly from Liberia. You know, Rev. Dr. Ernest Lyon, who was formerly pastor of one of the colored churches of the city, became Minister to Liberia, and I hear directly from him. I have a newspaper somewhere in my office that he sent me recently from there and that contains an account of a banquet that was given in Monrovia, the capital of Liberia. The menu, the toasts and other news about the banquet were given, and in every

respect the whole affair was similar to those we have in this country.

"Rev. Dr. Lyon told me when he was in this country that the affairs there are progressing slowly, but favorably and satisfactorily. It is no place for loafers, he said; but any man who is willing to work can get along. Coffee, rubber, and palm oil are their chief exportations, and are a source of considerable revenue. The Government is in the hands of the Negroes, many of whom are descended from the freedmen first sent out. As I understand, a white man is not permitted to own any land in the republic."

Turning to his desk, the General took out from a file of papers one of the recent date bearing the letterhead of the central office of the American Colonization Society in Washington. It was a receipt for $1,200 paid to the society by General Latrobe as trustee of a gift made by Mrs. Caroline Donovan to the organization and represented the quarterly income from that gift. "This recalls," he said, "one of the most interesting experiences I had during the whole time I was Mayor. A gentleman called on me one day, and told me that a Mrs. Donovan was very anxious to see me, and had asked him to make an appointment with me so that she might call upon me. As she was a lady, I told him I would call upon her. So I had old Lizzie—you know my old gray mare—hitched up, and I drove out to the suburbs, to the address he gave me. I had never met the lady, but I knew that she was the widow of a man who had made a considerable fortune as a slave trader.

"When I reached the house I found that all the surroundings indicated wealth and refinement. Mrs. Donovan was waiting for me on the porch. She was a native of the Eastern Shore, and was said to have been a very beautiful girl. She still retained traces of the old beauty.

"After the introductory greetings she said to me: 'Mr. Latrobe, I wanted to meet you because I knew that you were interested in the American Colonization Society through your father's connection with it, and I wanted to find out what you could tell me about the progress of that movement.' I told her what I knew of it; that it was growing slowly but surely.

"She asked me"—and he smiled again—"if I know whether the Negroes who went out there went back to the bush, or whether they really continued to practice the customs of civilized peoples. She said they had sent a Negro boy Jim; that they couldn't do anything with him there, and she was very much afraid that he had relapsed into barbarism. She had seen that a war vessel had been off the coast, and when the commander sent a boatload of sailors to the shore for water they encountered a band of half-naked fellows who were brandishing spears and looking extremely unfriendly. The sailors were armed, and when the Negroes saw the weapons the leader, to the amazement of the foreigners, shouted in unmistakable English, 'Don't shoot, boss; we won't hurt you.' As she was perfectly sure from what she knew of Jim that he was the leader of that crowd.

"Well, she asked me some questions, and I assured her I was satisfied that actual progress was made in the Republic. Then she said she had always wanted to do something for the Negroes; that her money had been made in the business; it was her own to do with absolutely as she pleased, and she would make some gift to the Colonization Society.

"Thinking she planned to give possibly $5,000 or $10,000, I told her to wait and think it over carefully, and I would send her the reports of the society so she could see for herself what was being done.

"Some time afterward she sent for me to come to see her. She was getting to be an old woman, she said—she was over 70—and she wanted her affairs settled before she died. She handed me the deeds of some property, and said, 'I want to place these in your hands—I want you to be trustee—for the use of the Colonization Society.'

"I looked at the deeds. They were for four or five valuable warehouse in this city. 'Why, there are worth $100,000,' I said. She answered that she was aware of their value, but it made no difference; that was the amount she wanted to turn over to me to be used for the benefit of the Negroes. I placed myself in communication with her agent, and he was constituted co-trustee with me of the property. That receipt I just showed you is for the last quarterly payment of the income, which amounts to between $4,000 and $5,000 annually.

"Speaking of Mrs. Donovan," the General continued, "you know she was the founder of the Donovan lectureship in English literature at the Johns Hopkins University. She made that gift while I was Mayor, also, and I had the pleasure of turning it over to the university. After the colonization bequest had been arranged she sent for me again, this time to talk over a gift she wanted to make to some educational institution. She had thought of Washington and Lee University until I suggested the Johns Hopkins. She stipulated that it should not go for the teaching of any dead language. 'Then why not found a chair of English literature?' She agreed to that, and then I suggested that if she wanted to make a gift to the university she give it absolutely and tie no strings to it. She said very well, she would draw up her check for the amount she wanted to give and she would ask me to turn it over to Dr. Gilman, who was president of the Johns Hopkins, and to the other trustees. When the check came it was for $100,000—she was worth possibly $400,000 or $500,000. She died eight or ten years ago, and the rest of her property went to relatives, I believe."

An article by Sir Harry Johnston in the current number of the *Geographical Journal*, published by the Royal Geographical Society of London, contains the latest map of Liberia, showing the division into counties, the cities and prominent settlements, etc. To the Marylander the most interesting portion of the map is the county down toward the southern extremity of the coast and that bears the name "Maryland." The names of the settlements recall, too, the memories of the Marylanders who helped to bring about the establishment of the Republic. The largest town bears the name of General Harper, and Mr. Latrobe's name is perpetuated in another settlement. "Philadelphia," "Cuttington," "Hoffman" and "Jacksonville" also figure in the county of Maryland in the Republic of Liberia as places of prominence.

The writer of the article states that the inhabitants of the territory, which extends along the coast for about 500 miles, are divided into two classes, which he designates as the indigenes, or natives, and the Americo-Liberians. There are about 2,000,000 natives, and 12,000 to 15,000 of the Americo-Liberians, or English-speaking Negroes of American origin. The latter, he says,

administer the government of the land along the coast and over a belt of more or less settled country which extends about forty miles inland.

In the days of the deepest interest in the colonization movement several prominent Marylanders, influenced by conscientious motives, freed their slaves and paid their passage out to Liberia. Labor was exceedingly difficult to obtain in some of the counties of Maryland at the time, and the landowners who freed their slaves did so at great personal sacrifice and financial loss. Mr. Daniel Murray, of Elkridge, was one of those who solved the question in this way. His estate becoming unprofitable through the inability to obtain laborers, he was compelled to turn to school teaching to support himself and his family. Miss Margaret Mercer, of West River, who had been left with a large estate and many slaves, freed her slaves also, and paid their way to Liberia. She was unable to obtain other labor on the place, and her income became so reduced that she, too, resorted to school teaching as a means of maintenance.

The missionary enterprises of the different denominations in that section of Africa have attracted a number of Baltimoreans, one of the latest additions to the ranks of these workers being Miss Margaretta Ridgely, the daughter of the late Mrs. Ridgely, of Hampton, Baltimore county. Miss Ridgely's work is at Cape Mount, in the mission established there by the Protestant Episcopal Church.—*Liberia and West Africa.*

HAS LIBERIA BEEN SLANDERED?

On the 30th of last July I left Denver, Colorado, bound for Liberia, West Coast of Africa. Of course, I had heard many conflicting reports concerning this country, but I had firmly made up my mind to come here, believing I could do much better in a country governed by my own race than in a country governed by a different race. On the 8th of last September I landed here in Greenville, Sinoe county, and I feel it my duty to correct some of the many false reports circulated in America concerning Liberia. They tell us in America that Afro-Americans coming here will certainly take the "African fever," which generally

terminates fatally; but this is not so. The so-called "African fever" is what is called malaria in the southern part of the United States, and the fatalities resulting from it are no greater than they are in America. It is not true that every one who comes here takes the fever upon arrival, or even shortly afterwards; but experience teaches us that they who live in malarial districts need not be surprised to find themselves in the fever-laden clutches of malaria at some time or other. Myself and family enjoy as good health here as in America. 'Tis true we have been sick here, but we also had our share of sickness in America. They also tell us that Liberia is a "mere strip of land," and would lead us to believe that it is scarcely large enough to afford standing room for the Afro-Americans should they come. This is not true. The area of Liberia is sufficient to afford homes for all of you.

The statement that the heat is excessive and unbearable is not true. It never gets as hot here as it does in the United States, but of course we have a humid atmosphere here just as you have in the southern part of the United States.

I am told, however, that March is the hottest month in the year. The land here is very fertile, and will produce anything grown in the United States. I have seen cotton here three years old—a veritable tree. We have neither frost nor cold to check the growth of anything; so we can grow crops the whole year round. I have a crop of potatoes, cassavas, eddoes, beans, peas, etc., planted since my arrival, and expect to have some of these things to eat before the close of the year. Some of my bean vines are bearing already. As crops may be planted at any time during the year a man can easily grow as much on ten acres here as he can on twenty acres where farming operations are arrested by the severity of the winters, for when you gather your crops here you may plant them right back again. But farming is in its infancy here; the methods and implements in this part of the Republic are very primitive. Dame Nature bestows her gifts with such a lavish hand that her children seem slow to awake from their lethargy and grasp more modern ideas. We have hogs here; but the palm tree which grows spontaneously furnishes an oil which, in my opinion, surpasses hog lard; therefore it is quite natural that we would not give as much attention

to hog raising as would the people of the United States. The mango plum tree attains the height and size of your forest oaks, and bears fruit as large or larger than a hen's egg; the bread-fruit tree bears an edible fruit of a very large size; the paw-paw bears an abundance of fruit of the size and taste of musk melon. All these and scores of others grow without any human effort whatever. Crops are not cultivated here; they simply plant and gather. No wonder, then, that farming is in its infancy!—H. C. Allen, in *The Buchanan African League.*

PROGRESS IN LIBERIA.

Mrs. French Sheldon, the well-known explorer, author, playwright, doctor, scientist, lecturer, and philosopher, has just returned from a six weeks' stay in the heart of Liberia, the Negro Republic on the west coast of Africa. She has come home delighted with the country and the people, and in an interview with a representative of the *Tribune* yesterday effectually disposed of many popular conceptions of Liberia and the Liberians which have been current in Europe for the last twenty years.

There is a flavor of romance, not unmixed with pathos, in the story of this republic of Negroes, self-governed and self-educated, which has met and is meeting many trials and vicissitudes, but contrives in spite of all to keep its independence, and in many ways to make strides in civilization worthy of the Japanese. It was started in 1822 by a number of American philanthropists as a sort of colonial experiment for freed Negroes who wished to enjoy political and social privileges then denied them in the United States. The sum of about three million dollars was put into the scheme, and the central idea was that it should be a Negro republic, governed entirely by Negroes on up-to-date American lines. Some 13,000 colored immigrants in all were brought from America. Many trials and troubles inseparable from such an attempt were bravely overcome, but in 1847 the baby state was cut adrift with all its imperfections. It was declared independent, and from that date to this it has fought on with a courage that cannot fail to win admiration. The magnitude of the task with which the Negro statesmen have had to

grapple can be to some extent gauged from the size of the country. It has a coast line of about 350 miles, controls a territory of 40,000 square miles, and has a population of civilized negroes of from 40,000 to 60,000, and a native and warlike population which is estimated at 2,000,000.

Little has been heard since the early days of the scheme about the band of emancipated slaves who went forth to cut a country out of the virgin forests of West Africa. Occasionally the man in the street is reminded by a brief newspaper paragraph that there is such a place as Liberia, but he knows little enough of its inner life. Those who have met the people when trading for coffee, rubber, piassava (a fiber used for broom-making), palm oil and kernels, have been wont to speak of their progress as lamentably slow, and their trade as tending toward stagnation.

Exceptional opportunities of knowing the people as they actually are have been enjoyed by Mrs. French Sheldon, and she does not agree with this. "As a republic," she said, "they are a mere fifty-eight years old, and in that short existence they have done wonders, which none would credit without seeing. You must remember that these people, who are all Negroes, are not like the Japanese, who have grown from one thing to another; they started high up the social and economic scale all of a sudden. They speak in English (or American), keep their accounts in dollars and cents, and have to keep up all the complicated government machinery which has been the result of centuries of civilization and progress.

"They have a president and vice-president, who are elected every two years by the most modern system of universal suffrage, secret ballot and all. They have a cabinet, a senate and a house of representatives; chief justices and local magistrates; supreme courts, courts of common pleas and quarterly courts. Every town and village has its school and in Monrovia, the capital, there is the West African College, in praise of which I could not say enough.

"The president, Mr. Arthur Barclay, with whom I stayed, is a brilliant example of what the Liberians can do in the way of education. He is a man of natural brain power, an astute statesman and splendidly educated. He is a man any president or any republic would honor. He is a great reader, knows the world's

affairs as well as we do here, and has every book of moment as soon as it is possible to get it. When I arrived I found he had read many of the most recent productions, including Mr. Bernard Shaw's latest. One incident will suffice to show how much he is in touch with men and things. When I entered his house I was almost dumfounded with astonishment to see over the door this motto: 'Welcome to the foster-mother of Salammbo.' My translation of Salammbo is known not only by the president but by many others, who subsequently expressed to me their deep gratitude for turning the book into a language they could understand. Barclay himself is a man of intellect and learning, before whom I often felt a child. He is the star of the republic, but there are many more almost his equal. All of them received the whole of their education in their own country. Barclay was three when he left America.

"During my stay I was invited to several state balls, which were dignified functions, conducted quite on modern lines. I also attended banquets, served in courses. The menu was a purely Liberian one, consisting mostly of eggs and different kinds of fruit. The people are happy, contented and industrious, in spite of all that has been said of the inherent laziness of the Negro. Every man has his own house, which he builds himself. No man would think of taking a wife until he could build a house. Let it not be imagined that I am speaking of mud huts or timber structures. Not at all. The houses are brick built, with fine verandas, windows, bed rooms, etc. I saw finer brick houses in Liberia than in any other place I have visited in Africa, with the exception of the Transvaal.

"What they are backward in is the most up-to-date methods of making the most of their productions, in order that they may compete with reasonable expectation of profit in the open markets of the world. They want money also to buy certain machinery by which they will be able to improve the value of their exports. They want more commercial knowledge and a more satisfactory regulation of their imports and exports. But they are quick enough to learn both from teaching and experience. The president is about to appoint two customs officials, Europeans or Americans, in order thoroughly to organize the customs departments. One will be paid £1,000 a year and the other £500. The

latter is more than the president's own salary, but, although money is very scarce, the government is willing enough to spend it in the interests of efficiency.—*London Tribune.*

IMMIGRATION IN LIBERIA—CONSENSUS OF OPINION AGAINST WHOLESALE IMMIGRATION.

The criticisms against United States Minister Lyon which appeared in the extra issue of the *African League,* the newspaper organ of Negro immigration from the United States of America to the Republic of Liberia are regarded by those with whom the representative of the *Liberia and West Africa* has come in contact as undignified and ungentlemanly to say the least. Officials of various ranks at the capital regard it as a breach of international courtesy, and hope that the Executive Government will deal promptly and firmly with the offender.

The *African League* is managed and edited from Buchanan in the county of Grand Bassa, Liberia, by Mr. J. H. Green, who came to Liberia from Mississippi three years ago, in the interest of this movement, and who has since been made judge of the court of quarter sessions of Grand Bassa. His appointment to this position was at that time considered by many as unwise, due to a reckless newspaper publication appearing not long after his arrival in the country, which issue was suppressed by the Government. It was believed that after his appointment as judge that he would have severed his connection with that journal which, at its best, would serve not only to embarrass him in his position as judge, but also to interfere with the administration of justice.

Mr. Green seems to be connected with a class of men in the United States, notably Bishop H. M. Turner, Rev. Dr. W. H. Heard, and one J. A. Jeter, a preacher in Little Rock, Arkansas, who are the leaders of an immigration scheme in the United States. One of the chief methods to secure converts for the movement is the mass-meeting and convention plan, at which time the passions of ignorant Negroes are aroused by intemperate speeches which are calculated to do them more harm than good. The scurrilous attack of J. H. Green in his paper, the *African League,* is based upon two dispatches sent by the American min-

ister from Monrovia, Liberia, to the late Hon. John Hay, American Secretary of State, Washington, D. C., reporting upon conditions as they existed in Monrovia, the capital of the Republic, at that time relative to the subject of immigration. First dispatch:

SEPTEMBER 23, 1903.

The Hon. John Hay.

SIR: I have the honor to inform you that, in the month of February, of the present year, a party of fifty-six colored persons, consisting of males, and females, and children, left Erwin County, Georgia, as emigrants for Monrovia, Liberia, under the leadership of one B. J. Scott.

Upon their arrival the Liberian Government did its best to assist them in overcoming the rigor of the climate and in supplying them with some food until the land which had been given them could produce something for their sustenance.

Since then, however, twenty of the number have died, at Cheesemanburg, the place assigned them by the Government. For the lack of homes they were all put in a house of few rooms, where they died one after the other, with fever, from want of food and medicine.

Thirty-six of this number still remain in a sickly and destitute condition. Sixteen are still at Cheesemanburg. Twenty-two have returned to Monrovia; these are ragged, starving and homeless. Five of these will return to the States by the first English steamer to Liverpool, on or about the first of October, 1903, their transportation having been arranged for by friends in the United States.

There being no provision for relief in cases of this kind we had to help them from our private purse. We soon, however, discovered that we could not give much charity to twenty-two persons for any length of time, for food is scarce and the prices are enormous.

Owing, Your Excellency, to the agitation now going in the United States, on the subject of Negro immigration to Liberia, by irresponsible persons, whose literature has wide circulation among the innocent and poorer classes of Negroes, the question becomes one of gravity for the consideration of both governments.

I shall, in a separate dispatch, transmit some immigration documents and the result of an interview with his Excellency the President, and with other members of the cabinet.

ERNEST LYON.

Right in the face of this condition of suffering and helplessness came the startling announcement that a thousand more im-

migrants were to follow the next year, 1904, under the supervision of an immigration movement, of which Rev. W. H. Heard was the president. All the thoughtful people who were conversant with the fate of the 56, considered this move an unwise one, and it was not a secret at the capital that the plan of J. H. Green met with disfavor. The minister moved by the opposition which had manifested itself in open criticisms wrote his second dispatch:

OCTOBER 7, 1903.

To the Hon. John Hay.

SIR: I have the honor to inform you that, immediately upon the publication in the *African League,* issue of Sept. 26, 1903, of a letter from Rev. W. H. Heard, the president of the Immigration Convention, held at Montgomery, Alabama, June 26, 1903, in which he states that immigrants will leave the United States for Liberia in 1904, I began to inquire into the condition here in order that I might ascertain whether Liberia herself was prepared to receive immigrants of the class that would likely come in this expedition.

From my knowledge of the condition of affairs here, I beg to inform you that Liberia is not prepared for *Indiscriminate Immigration in* 1904. If the immigrants come here who are unable to support themselves, for at least six months, they will die of starvation and the rigor of the African climate. This is further emphasized by the information given in a consular dispatch to the Hon. Francis B. Loomis, on the high price of foodstuff. There are no houses here, even of temporary construction; to protect them until they can build for themselves. Some years ago there was a receptacle for immigrants, but this has been demolished by age, and there is no attempt to replace it. The government has in some instances contributed to the immigrants, but there is no evidence of a continuation of the government's gratuity.

In addition to my knowledge, I have, in order that I might get the consensus of opinion among Liberians themselves, sent out the following letter, a copy of which will explain itself. I have already a number of replies which strengthen the position I have taken in this dispatch. I herewith enclose also a letter from his Excellency, G. W. Gibson, the President of the Republic, which indicates his feeling on the subject and the manner he views any effort to benefit both countries.

ERNEST LYON.

These communications will show first, undue interest for the welfare of Liberia on the part of the American minister and ap-

proval on the part of President of Liberia for the minister's interest:

AUGUST 27, 1903.

His Excellency, G. W. Gibson.

SIR: There are a few immigrants who are about to return to the United States. Their condition is pitiable and upon their arrival in New York will excite attention. Newspaper men will interview them, and although they themselves, I am certain, from what they said to me, will not say anything unfriendly to Liberia, yet newspaper men live by printing sensational reports.

I have been unofficially informed that the Government here had done a good deal for them. I therefore request your Excellency to either give me the extent of aid given these people or direct me to the source from which I can obtain the information the subject of a dispatch to my government so that I may offset any unfavorable criticism which may be occasioned by newspaper reports. I feel that this action is due your Government.

ERNEST LYON.

AUGUST 29, 1903.

SIR: Your communication of the 27th instant asking for certain information with regard to some immigrants about to return to the United States, is at hand.

I shall direct that particulars be given you by the Secretary at his earliest convenience.

In the meantime I take this occasion to thank you for the kind interest manifested by your dispatch in the welfare of this Republic.

G. W. GIBSON.

To his Excellency the U. S. Minister Resident and Consul General, Monrovia.

28TH SEPTEMBER, 1903.

His Excellency E. Lyon, U. S. Legation.

YOUR EXCELLENCY: I have to thank you for your communication of the 25th instant and note with pleasure and appreciation the interest you evince in the welfare of this country.

I shall be glad to see the answers from the several parties whose views you have solicited on the matter.

G. W. GIBSON.

The minister felt constrained to give these facts to the Government of the United States to be used by it in the way it thought best, to have withheld them would have been unjust to the United States and Liberia.

Their transmission in the judgment of the sober minded people averted a calamity.

The American minister, however, in the meantime, in order to gauge public sentiment sent out the following communication to a number of the most prominent authorities in the Republic, asking for an expression upon the subject of immigration from the United States to Liberia. The communication is as follows:

SEPTEMBER 22, 1903.

SIR: No doubt you have noticed the articles appearing on the front page of the *African League*, issue of Saturday, September 12, 1903, giving an account of a Colored National Convention, held in Montgomery, Alabama, June 26, 1905, and another communication purporting to be from W. H. Heard, the president of the convention.

By these you will readily see that this immigration question is at your doors in a form, in my opinion, which demands some definite expression from the leading men and women who are in authority in the Republic to say whether the settlements therein expressed meet their views and the views of their people.

In order, therefore, that I might guide the people whom I represent and at the same time be of some service to your country, I respectfully ask you in a few words, to give me your views on this subject of immigration.

I simply write to get an expression in order that I might know the mind of the people on the subject, on which neither the friends in America nor the friends in Liberia can afford to make a mistake. We should avoid a repetition of the scene which presented itself to us in return of the immigrants who came in February last.

ERNEST LYON.

To this letter came the following answers:

Bishop S. D. Ferguson, of the Protestant Episcopal Church in Liberia, a man of large and varied experiences and good judgment is eminently fitted to speak on this question. He said:

"Notwithstanding the sad experience of recent years, those who have the management of the immigration scheme seem not to be sufficiently mindful of the necessity of providing for the comfort of the newcomers to this country. At the very best, some degree of suffering is always to be expected owing to the change of climate and the hardships incident to settlement in a new country. How much more when little or nothing is done to afford relief. In former years, when the American Colonization Society

had the management of these matters, the necessary preparation was always made to each expedition beforehand. Receptacles were built, physicians and nurses employed, food, medicines and other essentials provided, and every thing done to promote the health and wellbeing of the people whom they sent out. The circumstances under which immigrants come to the country now have changed; but the necessity for a similar provision for their maintenance and care will always exist. Indeed for their good as well as for the good of this Republic they should not be allowed to come unless some such wise arrangement is previously made. Even under the prudent management of the said Society, there were sometimes dissatisfied persons who were anxious to return to the land whence they had come; but the percentage of such was never as great as at present; though perhaps it is owing to the difference in the financial condition of the immigrants; those who were not able to pay their way back having had to content themselves and remain. But aside from this consideration, it is a known fact that there has been much suffering among the people of recent expeditions, caused by the lack of a previous arrangement for their wellbeing; and those of them who have returned to America must have carried a very unfavorable report of the country. It is a mistake. There is nothing the matter with the country. Why should it be blamed because people will not exercise a little judgment? Let them go to any other country in the same silly manner and they will find suffering awaiting them there likewise. In cases where individuals or families come to Liberia on their own responsibility, *i. e.*, unconnected with any regularly organized company, it seems to me that there should be an immigration bureau under Government appointment, with whom all such persons should correspond before coming in order that information must be had and the necessary arrangements made for them.

"The method adopted by some persons to induce immigration to this country is an evil that should exist no longer. They do not hesitate, not only to exaggerate the truth, but to circulate falsehoods concerning the country, which they represent as an *El Dorado*. No little harm is done, both to the country and the immigrants themselves when, influenced by some glowing representation, they come here with erroneous ideas and false expec-

tations. The consequence is disappointment and discouragement which often lead to their return home. Certainly there are natural advantages in Liberia of sufficient importance to induce our brethren in exile to come over and cast in their lot with us; but there should be no disguise of the fact that there can be no success here but by dint of persevering labor and that the disadvantages incident to life in a new country are here in full measure. Surely this information will not deter any but the indolent from coming to the country; and if so, it is most desirable to have that class of would-be immigrants to clearly understand that it would be better both for themselves and for us if they would remain where they are. No, let there be no false coloring of the picture and it will not deter the right kind of people from coming. All that industrious and enterprising men would want to know is, whether others have stemmed the current and succeeded here. And on receiving that assurance, there being abundant proof, I am satisfied that they would at once determine that what others, no better than themselves, have done, they can do likewise.

"Only give them the truth, the whole truth and nothing but the truth that they may understand the situation and come prepared to grapple with the difficulties to be met with here. There is no doubt that they would then succeed as well as, and perhaps better than, their brethren who have preceded them."

The Hon. S. T. Prout, Postmaster General of the Republic, couched his views in the following paragraph:

"Too many should not come at one time. They should be able to support themselves for at least six months, and be prepared to build their houses, and open farms, etc. The kind of immigration wanted: First. Men and women who are not ignorant, worn out or needy. These will only be a burden to our Government. They should, therefore, be skilled laborers, and possess a certain amount of capital to give them a start. Second. They should bring their books, if professional men; or their tools and implements, if mechanics or farmers. Doctors should come supplied and prepared for work. Third. Men and women are wanted who are patriotic lovers of freedom, self-reliant men, men of push, men who can originate ideas and execute them, responsible men, men who come determined to stand by the Republic

of Liberia and succeed as she succeeds, or fail as the Republic fails. Moral, industrious, Christian men. These are the men and women wanted to immigrate from America to Liberia. Anything short of this had better remain where they are."

The Hon. T. W. Haynes, ex-Attorney General of Liberia, after stating his position and supporting it with the clearest reasoning and abundance of facts, uses the following language:

"Long before this time, I have come to the conclusion, from observation of the class of people coming to this country from America, especially within the last four or five years, and the results which have followed, that in spite of what the most learned advocates of a wholesale immigration to Liberia of an indiscriminate class of Negroes have said and may still say, I maintain that it is not just the best thing for Liberia at present."

The Hon. Daniel E. Howard, Secretary of the Treasury, expressed himself in these fitting words:

"The people of Liberia are ready and willing to welcome all worthy and thrifty Negroes who have a right idea of manhood and freedom, and who are willing to endure hardships and really persuaded in their own minds that they can live in Liberia. If those who desire to immigrate have really gotten enough of all they can get out of America, the good and the bad, then, and not till then, let them come. They must be willing to leave the flesh pots as well as the lynching. Of course, every sane person will agree that an indiscriminate, heterogeneous, wholesale influx of Negroes or anybody else would be undesirable here or anywhere else."

Rev. C. A. Lincoln, pastor of the Methodist Episcopal Church, Monrovia, expresses his view in these words:

"An absolute discriminate immigration is needed and, therefore, preferred in Liberia. Such a class possessing the characteristics capable of enabling the possessors to contribute largely their quota toward the advancement, development, and betterment of the Republic along the lines of Christian religion, various industries, statecraft, education, finance, etc. A class of decent, respectable, self-relying, energetic, progressive, loyal and patriotic men and women. I do not favor wholesale conglomeration of heterogeneous immigration to Liberia to-day."

Col. Anthony D. Williams, ex-Secretary of War and Navy, after describing the class of men wanted in Liberia, says, if they are not that class—

"It would be far better for our Afro-American friends, no matter who they may be, to remain in the United States and work out their destiny there, where their opportunities for development will be far greater than could be expected in a new country."

We subjoin other weighty testimony.

Dr. E. W. Blyden discussing the "Future of Liberia" in a strong and convincing letter addressed to the editor of the *Liberia Recorder,* August 20, 1905, says:

"I notice that you deprecate the utterance of Rev. Dr. M. C. B. Mason, colored secretary of the Freedman's Aid Society, on the subject of the immigration of blacks from the United States to Africa. You describe him as "physically a typical African; on every feature is written indelible marks of his race." Well, the inspiration of a race is in the race itself. Dr. Mason was not speaking at random, but under the influence of the racial spirit. Africa is not yet ready for the return of the exile, Liberia is not ready. The exiles are not ready; and such utterances as those of Dr. Mason are now in order. They contain a serious admonition to Liberia. The lesson for us is: utilize the aboriginal population and learn from them how to live and thrive in Africa. Liberia must adjust herself to African conditions. Prepare an African home for the exiles before they come, for if they were to come now and find Liberians living a *quasi* foreign life in Africa, which they too would adopt, the same decadence would affect them, and they too even if the whole twelve millions came would in course of time disappear from the scene and African conditions would reassert themselves. The reindeer cannot live in the Sahara, neither can the camel thrive in Lapland. If our brethren come from America at this crisis, they would insist upon reproducing and perpetuating America in Africa. All the experiences thus gained by Liberians in sufferings and deaths and dislocations would not avail to change their views.

"They, too, would have to waste generations in learning the truth, leaving only some Caleb and Joshua to enter the promised

land of real African freedom. So Dr. Mason must keep them in America until things are ready here—until Liberia is strong enough to absorb the returning exiles and teach them the secret of African life and property. A thousand years with the Great Architect of nations are as one day. The Jews for generations have been longing to return to the ancestral land, and they believe they have a promise in the Bible of this return, but there are thousands of others—Dr. Mason among them—who believe that their home is in the lands of their exile. And now when everything seemed bright for repatriation and there is a general movement called "Zionism" in that direction, their leader, Dr. Herzel, is suddenly taken away. There are mysteries in Providence, but no mistakes. When everything is ready, the long-expected day will come. When everything is ready, the African will return. But *we* shall not see it. Three hundred years yet will not be too long. Meanwhile, let Liberia take advantage of her opportunities."

Discussing the subject of immigration July 26, 1905, on the occasion of the national celebration, Mr. Thos. W. Howard, at that time postmaster at Monrovia, expressed the following sentiments which were warmly applauded:

"It is absolutely necessary that every inducement should be given to the return of our brethren across the sea to their fatherland. But, it should be distinctly understood that none but those who are capable of coming to assist us in solving the great problems of the state are needed, for quoting the remarks made by Bishop H. M. Turner, a celebrated Negro of the United States, 'They had better stay there and die as dogs' than to come to Liberia in a helpless and useless condition. We want no such men in Liberia."

The National Echo, which was published in Monrovia, in its issue of October, 1905, in a leading editorial on immigration, says:

"Never before in the history of the Republic has there been a need for immigration than at the present time, for the purpose of infusing into our body politic new blood and energy. But this need is for a select class of Negro immigrants, not only from the United States, but also from the West Indies and other parts of West Africa. Men of intelligence, industry, thrift and patriot-

ism. Not a lazy, thriftless class seeking a place of rest, but a class realizing the dignity of labor and the true meaning of national independence. Liberia has passed her pioneering period and has now entered upon a constructive era, and as such must have within herself creative elements of the kind just mentioned, otherwise her progress will be retarded and a repetition of the scene which has presented itself to us in the care of the recent immigrants from the United States which the Government located at Cheesemanburg."

His Excellency the Hon. Arthur Barclay, President of Liberia, speaking in his inaugural address on the subject of immigration, employed these words:

"This question profoundly interests us. Placed in the middle of a large semi-civilized population there is a great desire that we have more centers of civilization. The Liberian is wont to regard the country as held in trust for his relatives in the United States. The Colored American, or, rather, the class that would be a valuable acquisition to the country—the men of some culture, the small capitalist, and the men of initiative and push, are not inclined at present to come to Liberia. The leaders of the colored people are opposed to immigration to Liberia. They are in the fight for social and political equality with the white American. The success of the struggle is for them very doubtful, if not entirely hopeless. The Negro masses are being lifted gradually and slowly, learning self-reliance, thrift and initiative. It is important that the intending immigrant possess these qualities; it can not be denied that the country is not prepared for the movement. While preparing a home the immigrant must have facilities for procuring work. At present these do not exist. There is a class of men slowly coming into the country who will likely prove a most useful acquisition. They are rather above the average. As the country develops and opportunities offer they will encourage their friends to come over. This class should zealously be encouraged. About the masses our policy should be "Hasten slowly." I regret the glowing account so often published with respect to Liberia. It attracts an undesirable class of persons who are as useless here as in America."

On the occasion of the Fourth of July, at the American Legation in Monrovia, President Barclay, in response to the address

of Minister Lyon, who proposed the sentiment, "The Republic of Liberia and the health of its Chief Executive," said, among other things:

"For my own part, I think it is providential that there has been no great rush of civilized Negroes from America or elsewhere. There is the great danger that they would form a caste and would have and manifest an undue feeling of superiority calculated not to attract, but to repel their aboriginal brothers. Yet, I am aware that our state must have accessions of civilized persons of Negro blood from America and the West Indies; but we must all see the danger of the incoming at this critical period, when we are trying to place on a proper footing our relations with the tribal communities of the country of a great number of people ignorant alike of the experience through which the older settlers have passed, and of their conclusions thereupon; and, for some years at least after settlement careless of both national organism and ideal. As we cannot do without the native citizen, so we must be careful that we do not unduly force pace."

The foregoing contains every expression of opinion possible to be obtained from the communications sent out by the American minister on the subject of immigration. In submitting them, however, it is hoped that the position of American minister of impartially giving the facts will not be misunderstood by the American public, to whom some previous dispatches have been given. This information is for the class of Negroes who are not prepared to come to Liberia, and whose coming in the future as in the past will be attended with suffering and death and a few possible returns to the United States. The legation does not oppose the right kind of immigration. The effort is to prevent the coming of that class which is a tax upon the legation and the limited resources of the community.

ITEMS.

MONOGRAPH ON THE VAI-SPEAKING TRIBE.—The National Museum has been presented by Geo. W. Ellis, the chargé d'affaires of the American legation at Monrovia, with a monograph of 9,000 words, covering the habits and customs of the Vai-speaking Negroes of West Africa, and a collection of their handiwork. The Vai-speaking tribe is said to be exceptionally intelligent and has evolved a native alphabet. It presents a good field for the missionary workers owing to its higher intellectual standing than the surrounding tribes. The collection is regarded by the museum officials as a valuable one.

COST OF ENGLISH GOODS IN LIBERIA.—Under date of January 26, 1905, United States Minister Lyon, of Monrovia, transmits the following copy of a bill from an English house for ordinary stove-pipe. The bill affords a fair sample of the prices of articles of its kind, and ought to enable American merchants to realize the margin of profit in the sale of such goods in Liberia:

Original cost: Eighteen feet smoke-pipe, $6.48; 4 extra joint lengths, $3.36; 1 elbow, 60 cents; total, $10.44.

Charges: Freight and primage, $3.58; packages and rail carriage, $2.16; postage, etc., 18 cents; insurance and policy, 24 cents; consular fee 6 cents; bank commission, 6 cents; total amount of bill, $16.72.—*Monthly Consular Reports, March, 1905.*

HABERDASHERY FOR LIBERIA.—The haberdasheries imported into Liberia include pins, collars, cuffs, neckties, handkerchiefs, suspenders, needles, toys, etc. The total amount imported in the quarter ended December 31, 1903, was 253 cases, valued at $7,987; of this $5,781 was from England, $1,533 from Germany, and $673 from other countries, including the United States. The Liberian is very fond of adornment and makes use of about all the kinds of haberdasheries common in the United States. The demand for American-made goods is here, and along this line Americans may increase their trade if they desire.—*George W. Ellis, Chargé d'Affaires, Monrovia, Liberia, November 25, 1904. Monthly Consular Reports, February, 1905.*

FRENCH BANK IN LIBERIA.—The French Banking Corporation has secured quarters in Monrovia, and has informed the Government of Liberia that it is ready for the transaction of business. The introduction of this bank is very significant. It promises to afford great advantages to foreign and local merchants in effecting exchanges and

commercial transactions. A great effort is being made to place Liberian finances on a sound and stable basis, and it is the opinion of many that this bank is to play an important part in the future history of the Republic.—*George W. Ellis, Chargé d'Affaires, Monrovia, Liberia, December 16, 1904. Monthly Consular Reports, February, 1905.*

Rice in Liberia.—Notwithstanding the fact that rice raised by native Africans is more nutritious and could be raised in quantities sufficient to supply all home consumption, the Liberians import much of it; indeed, they prefer the imported article, and many of them will have no other kind. The imports of rice to Liberia for the December quarter, 1903, amounted to 7,143 hundredweight, valued at $16,460. Of this quantity 1,775 hundredweight, valued at $4,810, came from England; 5,121 hundredweight, valued at $11,111, from Germany, and about 247 hundredweight, valued at $539, from other countries. This desire for foreign rice is found to exist in all the settlements.—*George W. Ellis, Chargé d'Affaires, Monrovia, Liberia, November 27, 1904.—Monthly Consular Reports, February, 1905.*

Future of Liberia.—United States Consul-General H. Clay Evans, London, England, under date of December 1, 1904, transmits the following from the December issue of Chambers' Journal:

"Sir Harry Johnston, who has recently returned to England on the conclusion of a journey to Liberia, during which he visited the whole of the coast line and made several expeditions into the interior, is very hopeful of the future of that country, which has made great progress since he last saw it, about twenty years back. The Liberian government has so encouraged the use of English among the natives that there is scarcely any important tribe or chief that has not several individuals able to speak intelligible English, and therefore act as interpreters. The natives are well disposed toward the white man, and consequently travelers have no difficulty in dealing with them. The country is one great rubber-producing forest. Coffee grows there wild, and it is also being extensively cultivated by the Americo-Liberians. The forests also contain many valuable timbers, dye-woods, and drugs, while the oil palm is exceedingly abundant. In the interior of the country ivory is plentiful, for there are many elephants. Cacao is being increasingly planted, and, like cotton, thrives remarkably well. There are indications of the presence of gold in the country, and a 10-carat diamond is alleged to have been discovered there. The existence of hematite iron ore in much of the country along the seaboard is undoubted, and the natives work it to a considerable extent. The climate of Liberia is much

pleasanter than that of the regions north and south of it; it is much healthier, and there is a remarkable absence of insect pests."—*Monthly Consular Reports, February, 1905.*

LIBERIA.—BOATS ARE NEEDED FOR RIVER TRAFFIC.—Consul Lyon, of Monrovia, reports that from the physical aspect of the country, as well as the natural contour of Liberia's coast line, motor boats would supply a long-felt need in sections which are entirely without facilities for communication except those of the traditional canoe. He writes:

"Liberia has a coast line of 500 miles, which is divided into four counties and one territory, each of which is intersected by many streams. Most of these are navigable only up to a certain distance, and that distance must be covered by a small boat. The country, therefore, offers an inviting field for the American motor-driven boats. There are about four of these boats in service upon the St. Paul river, the principal river communication in Montserrado county. The service of these boats has already completely revolutionized the traffic of the river by forcing out the old-fashioned canoe.

"The *Southwestern Christian Advocate*, a religious journal of the Methodist Episcopal Church, published in New Orleans, Louisiana, has opened a subscription among its patrons for the purchase of a steam launch, to be used in Liberia by Bishop I. B. Scott, the representative of the missionary society of the church in Liberia. The boat is intended to facilitate communication not only between the river settlements and Monrovia, but also between the settlements on the seacoast from Cape Mount to Cape Palmas. The largest boat now used here measures about 50 feet in length and 12 feet beam, with a propelling force of 15 horsepower. It is constructed so as to be able to use either gasoline or kerosene oil. The latter, however, has the preference.

"The Republic of Liberia, in its present state of development, is ripe for a trade of this kind, and American manufacturers should enter into the competition with England and Germany for a supply of these crafts."—*U. S. Monthly Consular and Trade Reports, December, 1905.*

THE MONROVIAN RUBBER COMPANY.—A month or two since a contemporory remarked that great silence has maintained concerning the movements of the Monrovian Rubber Company. This silence is not the outcome of a policy of inactivity on the part of the Company, as we are in a position to know that the company is working strenuously, facing great obstacles and meeting with a measure of success.

The company has no fewer than six European agents actively en-

gaged in the interior in developing the rubber industry. For these agents comfortable dwelling houses have been erected, and for the trade well-stocked stores are maintained. The company is extending its operations in all directions, and is linking together the roads and paths leading to and from the further hinterland. At its own expense the company is constructing a road from Dobli Zulu Island to Bopora, in Montserrado county, and another from Jacktown, on the Sinoe river, to Pubu, Sinoe county. The natives are being taught the best methods of tapping the vines and trees and of collecting and preparing the rubber. The operations of the Monrovian Rubber Company should deserve the support and encouragement not only of the executive government, but of every right-minded citizen of the Republic.—*Liberia and West Africa.*

The Negro Must Stay.—The celebrated Thomas Dixon wants the Negro exported. Others advocate the supplanting of Negro labor by foreign immigrants. It is a known fact that any man who seeks to remove the South's backbone—Negro labor—is regarded at once as an enemy to the best interests of this section.

The Memphis *Commercial Appeal* has an editorial bearing on the point:

"A number of Southern papers are, very justly, greatly concerned over the report that Panama Canal labor agents are at work, both in New Orleans and among the sugar and cotton plantations, inducing Negroes to leave the country for work on the canal.

"We are far from having labor enough in the South as it is. Our wonderful progress and development has taken a step in advance of our population, and the result is that we need every man, woman, and child right at home, where salaries are good and money to be had for the working.

"Therefore, with other Southern journals, we protest against the presence of these canal labor agents, and insist that Congress should put an end to their work here as speedily as possible.

"There is a law in each Southern State covering 'enticing' labor. It is possible that these agents could be reached under these acts. If so, the sooner the various prosecuting attorneys get to work after them the better it will be for next year's crops."

It would appear that the South is not anxious to get rid of the Negro after all.—*Southwestern Christian Advocate.*

Trade Outlook in West Africa.—The native Africans are among the most interesting people in the world, and the varied and natural

wealth of their country is unsurpassed. The indications are that the natives will for some time yet almost wholly possess West Africa. They thrive along the West Coast in millions. Although armed like warriors they are lovers of peace; they have their peculiar civilization, and they are rich, but this wealth is in wives, bullocks, and slaves captured in intertribal wars.

The native African secures the products of his country without much labor or difficulty. When these products are manufactured they command large profits abroad. The increasing consumption in Europe of West African commodities is dependent upon the native African. It is he who secures the piassava, ivory, caoutchouc, palm oil, palm kernels, kola nuts, kafa seeds, hides, cassava, calabar beans, cocoa, and ginger, and it is he who performs the labor in the steamship service of the coast and in the trade and traffic and mines of the interior. The African likes to trade, and sends his products for miles from the interior to the coast. It is easy to buy from him, but no novice can sell to him. He has been trading for centuries. His wants and desires have been dictated by the nature of his environment and the customs and laws of his social life. He knows at sight what is best for him, and the manufacturers of Europe have made millions by studying his wants. When American manufacturers turn their attention to West Africa they will behold a most inviting commercial field. The iron pots, brass kettles, tobacco, steel bars, red caps, silks, cotton cloth, gold and silver trinkets, cap and flint guns, and many other articles which are called for by the African must be made for him specially. The Germans thus far have excelled the English in making cloth for the African, but it is my belief that the American manufacturers can and will excel the Germans if they ever investigate the profits of this West African trade. Patterns of different articles, according to the wants of the natives, can be forwarded through the department whenever they may be required. The United States is surely especially fitted to enter upon the conquest of this great market; the opportunity is now, and Liberia is the open door.—*George W. Ellis, Charge d'Affaires, Monrovia, Liberia, December 16, 1904.—Monthly Consular Reports, February, 1905.*

An African on African Problems—New Age—England.—This little book is particularly well worth the attention of everyone seriously interested in the hundred-and-one practical problems that arise out of the modern development of Africa. Dr. Blyden is an educated man of color, who writes English not only with fluency, but with point and force; but he sees the problems of his race with the eyes of a hearty believer in its destinies, with a wide general knowledge of its manifold life. And the preface by Mr. Casely Hayford

helps the European reader at the outset to realize that Africans can think closely and connectedly as well as feel deeply on their rights and destinies. It is perfectly certain that without including the standpoint of such men the European onlooker will never reach, as to Africa, anything but a sectarian, external, and fundamentally incompetent view. The kernel of the book before us is the essay on Islam in the western Soudan, reprinted from the Journal of the African Society for October, 1902. At Mr. Hayford's request it has been reprinted, with three other papers originally composed as addresses for delivery in England in 1901 and 1903. * * *

In the essay on Islam, on the other hand, Dr. Blyden writes with knowledge, alike scholarly and practical, and with a weight that cannot be ignored. Like nearly all open-minded men who really know Moslem Africa, he pronounces emphatically on the preferableness of Islam over Christianity as a means of civilization for the native races. This is a startling doctrine for Christians, and they cannot do better than read and ponder Dr. Blyden's essay. The gist of the case is that Islam unites the higher and lower races, where the racial conditions of Christianity sunder them. Quoting Professor Bryce's remark that "Christianity, with its doctrine of brotherhood, does not create the sentiment of equality which Islam does," Dr. Blyden goes on to expound the matter with memorable force:

"This is not the fault of Christianity, but of the earthern vessel in which the treasure is contained. An Imperial race is incompetent to maintain the simplicity of the Nazarene and diffuse His teachings as He gave utterance to them. It is not the business of Imperialism to make men, but to create subjects; not to save souls, but to rule bodies. It must have a certain repulsiveness. On its moral side it must be imperious, with pronounced self-confidence, a certain unsympathizing straitness, a pride in itself and an inevitable ignorance of others. It is deficient in spirituality, and therefore cannot impart it. Its most successful work for aliens must be on its material side. * * * Islam is the most effective educational force in Negroland. * * * How is Christianity, bearing on its back the burden of its caste prejudices, the liquor traffic, and its ethical intolerance, ever to make way among these people?"

It is for the supporters of Christian missions to face this argument and to meet it, if they can, not by mere aspersions against the "superstition" and other aspects of Islam, but by a vindication of the elevating effect of their own religion in Africa under its present socio-political conditions. If such a vindication be not possible, all that can be claimed for missionary effort in Africa is that in a measure it gives industrial training to natives, and so prepares them for a better material life, while keeping them visibly subordinate in

every sense to the white—that is to say, for the African "Christianity is a failure." And this is Dr. Blyden's thesis.—*Sierra Leone Weekly News.*

THE ANCESTRAL HOME OF OUR NEGROES.—By CHARLES HALLOCK, A. M.—Now that the Anglo-African bishop, John William Hamilton, of San Francisco, has publicly declared, at the National Capital, that the American citizen of the not very distant future is to be an amalgamation of all resident races of men, including the typical Negro, it will be interesting to learn where the progenitors of this black element sprang from. Especially gratifying will it be to us of the Caucasian race to know that they are not from the lowest stock on the Dark Continent. Indeed, we so-called Americans, past and present, and up-to-date, have all along known that our home Negroes were more intelligent than those of the West Indies and English and Spanish colonies, and an explanation of this physiological fact follows:

First, as those who are familiar with the history of the Dark Continent are aware, the people of Africa have been more responsible for the enslavement of their own race than any other nations, notwithstanding the traditions which are current among the world's censors placing the blame upon mercenary Caucasians. From the very beginning the penal code of many of the tribes has been the underlying cause of such large numbers of blacks being sold into slavery. Under home laws the principal crimes were witchcraft, murder, and manslaughter, witchcraft taking the precedence. Convicted persons had always the choice between death or slavery and exile, and instinctively they chose expatriation. In some sections whole families were arbitrarily sold by their own kinsfolk and townspeople for jealously or from reprisal for the least criminal act, and are so sold to this day to parties who will buy them, though the market is very much curtailed by the suppression of the slave trade years ago in English and American possessions, and more recently in Brazil and other progressive countries.

We of America do not need to kick ourselves much for conscience sake in regard to this matter. Indeed, the moral and social status of those Africans who were introduced among us has been so vastly improved by the association, or contact, as events have demonstrated, that no specialized missionary work wherever applied throughout the globe has been so thorough or constant. Negroes were not, as a rule, filched from their homes by white depredators, but were gathered into convict gangs by their own village chiefs and driven to the baracoons (barracks), where they were held until purchased and shipped off to foreign lands; and neighbors who had domestic quarrels had only to prefer charges of witchcraft in order

to get each other into the chain gang, ordeals by poison, or fire, determining their guilt, subject to the caprice of the petty officials administering them, and these in turn were easily susceptible to bribes. As a rule, white slave traders, or contractors, as they were termed, had native chiefs in their service who went on raids for the purpose of collecting slaves for export, so that, between the upper and nether millstones, common people had a poor chance for a permanent residence on the Dark Continent.

From an old number of "Goldthwaite's Geographical Magazine," we may learn that most of the Negroes who were brought to the United States were obtained from tribes living near the coast, and from a district located 100 to 300 miles inland, between the Senegal river, the Gulf of Guinea, and the Gaboon, while a part of the blacks, who were imported by thousands to the plantations of South America, came from a latitude farther south. The result is that an important difference in ancestry exists between most of the Negroes of the United States and those who inhabit the eastern part of South America. The larger part of our States Negroes, though by no means all of them, are of pure African lineage, and their ancestors spoke languages which were entirely distinct from those spoken by the Bantu tribes exported from the more southern portions of the African West Coast, and which, as a whole, are a superior race of people. Nevertheless, through much suffering and trouble, our Negroes have developed wonderfully, for they have had advantages denied to the Africans who live farther south in the western hemisphere, and are now above them in the scale of intelligence and civilization.

The most serious handicap which our present generation of Anglo-Africans has to carry, and one seldom thought of by those who are working for his salvation, is his lack of family antecedents. He belongs to the innominate; to the grand army of cyphers. In these days of egoism, when every man who is proud of himself is studying to trace his lineage, the black man is absolutely without recourse. This disability was felt even in slave times, before the war, and at that time high-class servitors, with ambition and ideas of their own personal consequence, were fain to call themselves by the names of their masters, especially when to the manor born; and they ranked in importance among their fellows as well as among the white people themselves, according to the social status of their households. In these crucial days when credentials are indispensable and references are required, where or how can the unfortunate black man come in? This is the misery of it, to *him*, and the most devoted of his friends cannot help him establish a pedigree.

Is it not a fact that any Ethiopian with a title and an authenticated pedigree is at once feted and patronized by society leaders

as soon as he appears, whether in this country or the other? One such was the late Henry Highland Garnett, Virginia born, and black as the ace of spades, who was eminent in his day, fifty years ago; as much so, perhaps, as the distinguished Booker T. Washington is now. He was tall, erect, and kingly in his carriage. No sculptor ever drew facial lines more exquisitely chiseled. No typical Negro features were there. As has been mentioned, while very few blacks in this country have the slightest idea as to what part of Africa their ancestors came from, *he* knew the very spot on St. Paul's river in Liberia where his great grandfather was a petty chief at the time when he was seized by native slave stealers and shipped off to America; and it is a singular coincidence that this same Dr. Garnett was sent by the United States to represent this country in the land of his forbears, while Garnett's daughter taught school at Brewersville, Liberia, the identical place where her progenitor formerly lived.—*The Christian Work and Evangelist.*

Warning to Southern House Servants.—At the last meeting of the National Negro Business League the important question of house servants was presented in an able paper by Mr. Oswald Garrison Villard, the editor of *The New York Evening Post*, and one of the best and most discriminating friends the Afro-American people have. The paper was discussed by Judge Robert H. Terrell and Dr. John R. Francis, of Washington, Mr. Fortune, of New York, and others. A lot of intelligent men in Washington took up the discussion and, to make a selfish point, endeavored to break the force of the arguments advanced; but they were easily discredited by the simple facts in the case.

In the Atlanta correspondence of *The Age* last week there appeared the following statement:

"In two or three weeks from now three hundred German girls will be imported into this section. They come to take places as servants in white families. It seems to be a part of the program to do away with Afro-American help down this way. The Afro-Americans are taking it all as a huge joke. They know very well that these German girls cannot exist on two dollars and fifty cents a week. It is really interesting to see the futility of the efforts made to displace the Afro-American domestic service. The attempt has always met with failure, and from the present outlook the result will always be the same."

We are very much surprised that so intelligent a man as our Atlanta correspondent should take such a light and airy view of a movement which threatens the bread and butter of a large portion of the female bread-winners of the Afro-American race, whose ave-

nues of employment are so fearfully restricted not only in the South, but in every section of the Republic. The cocksureness of our correspondent is shared by a large section of the race, who have reached the conclusion that they cannot be displaced and replaced in the industrialism of the Southern States. There never was a more fallacious and suicidal belief, as the steady displacement of our barbers, carpenters, brick-masons, railroad firemen and brakemen, and the like, in the Southern States in the past twenty years plainly shows. This cocksureness reminds us of the following passage from the Bible, the philosophy of which cannot be hammered into the head of the Afro-American people everywhere too much: "Pride goeth before destruction, and a haughty spirit before a fall" (Proverbs xvi, 18).

The way to meet competition, or threatened competition, is not by sneers and scoffs, but by inquiring into the causes which call it into the field we occupy and, when we have found them, by seeking wisely and patiently to remove them. Why is there a demand for white house servants in the South? Not because there is not even a greater supply than demand. Then, why? That is the thing to be wrestled with. Now, there is not any sort of work in the Southern States—from the counting-room to picking cotton, from nursing babies to cooking, from splitting rails to section work on railroads, from washing dirty linen to selling fancy dry goods—that white men and women cannot do, and are not now doing.

If we are to hold our own in the bread-winning occupations of the Southern States it must be by competency and faithfulness in our service, and not because we are indispensable, and that we have got to fight, by competency and faithfulness in service, to maintain our foothold in the industrialism of the Southern States, where we have had a monolopy of labor, is so obvious that the most stupid should understand it.—*The New York Age.*

A Gross Injustice.—It would appear from the letter which we publish today from the *West African Mail* of June 12 that some uninformed or misinformed Frenchman is endeavoring to hatch up a claim for France to the Liberian Hinterland, notwithstanding the plain and unequivocal terms of the Franco-Liberian treaty of 1892, and to establish that claim he controverts an established fact and would thus rob the only African explorer of West Africa of whatever honor is due to him and his race from his eminently successful labors of thirty years ago in exploring and describing a country until then entirely unknown to the outside world.

Mr. Benjamin Anderson's "Narrative of a Journey to Musardu" was welcomed by the scientific world at the time of its publication.

Sir Roderick Murchison, the president of the Royal Geographical Society, to whom a copy of the book was sent, expressed his gratitude at receiving it, and had it placed in the library of the society side by side with the travels of Laing and Gray and Lander as being equally worthy of respect as an authority on the portion of Africa dealt with. It was also approved by the Smithsonian Institution at Washington.

Mr. Anderson is a pure Negro, a citizen of Liberia, and the only Negro who has been recognized by scientists as a trustworthy geographer and cartographer. His map of Liberia, printed in England some years ago, is still a standard work of reference.

Mr. Winwood Reade, the well-known traveler, who made a journey in the interior of Liberia in 1870, soon after Anderson's book was published, and had an opportunity of verifying or disproving the statements of the Liberian traveler, wrote in volume 1, page 254, of his "African Sketch Book" of Anderson's travels as follows:

"The country behind Monrovia had been explored by a Liberian Negro, Mr. Benjamin Anderson, who passed a year in the interior. He worked his way with infinite difficulty through the tribes near the coast, and the wild mountaineers beyond, and finally reached the open plateau. He there found himself in an open country with large walled towns. The inhabitants were Moslem Mandigoes."

In an appendix to the same volume Mr. Reade further says:

"Mr. Benjamin Anderson went from Monrovia to Musardu, a distance of about two hundred miles, and there came among a people who were acquainted with the Niger, for they spoke to him of Jenne. If the Niger rose in Cavalla he must have crossed it, or at least came near to the stream; but *I talked to him on the matter*, and he fully agreed with me that there was no foundation for the statement so frequently made by the Liberians that the sources of the Niger existed in their country."

Now, from all we know of Mr. Reade it is not probable that he would have entered into such details about Anderson's labors if he had had any, the slightest, reason to discredit them.

Mr. Benjamin Anderson is still, happily, alive and can answer for himself, and defend his country against the designs against her Hinterland, based upon the ignorance of some people in France as to the enterprise of one of Liberia's ablest citizens. Mr. Anderson, *The New Africa* informed us the other day, is still engaged quietly in scientific work. He is about to bring out a book on Trigonometry.

It is evident that the labors of Mr. Anderson called attention of the French to the valuable country behind Liberia. As he ventured to open the gates, the only reward he gets from the invaders is to be overwhelmed with their shields, though, unlike Tarpeia, he received no bribe or promise of bribe for the noble work he accomplished.

In the delimitation of the boundary between Sierra Leone and France the French contended in like manner in order to discredit the claims of the British that Professor Blyden never led an expedition for the government of Sierra Leone as far as Falaba, and that he never visited especially a town called Bafodeyah, which France claimed. But the evidence of printed documents and of living witnesses was too strong for them.

So in this case, if Liberia is not careful to look after her Hinterland, she may lose the advantages procured for her by the enterprise of one of her ablest citizens—a work which, unfortunately, the country has never duly appreciated.—*Sierra Leone Weekly News.*

The Word "Negro."—For many years there has been a great difference of opinion as to the correct word that should be used to designate those commonly known as Negroes, or colored people. We believe that the word "Negro" has gained ground in the past few years, but the fact that this question continues to bob up is proof that there is still a difference of opinion regarding it. For the benefit of those who are interested in the subject we herewith submit an editorial from the pen of Louis F. Post in *The Public:*

"The use of the word 'Negress' for Negro woman is not only a gratuitous insult to a race whose history in the past and experience in the present call for the sympathy and kind consideration of all who are truly chivalrous. It is also such an abuse of language that it should shame even the unchivalrous out of using it. As well say Germaness, or Irishess, or Turkess, or lawyeress. We agree, therefore, with the *New York Age* in denouncing the word. But we do not agree with its objection, and that of the South African Izwi Labantu, to the word 'Negro.' Whatever may have been the motive in which this word originated, it has acquired dignity as a race name and can be accepted as such with entire self-respect. While the objection to treating the race name 'Negro' as a common noun is well taken, it is a mistake to regard 'Afro-American' as either a correct or a dignified term. We may speak of naturalized Germans as 'German-Americans,' for they are Americanized Germans; but their children born here are in strictness simply Americans. As to the Americans of African descent, to call them Afro-Americans is to imply that they are Americans only by adoption and not in the full sense of the American birthright. It is not the origin nor the past association of a name that gives it dignity, but the dignity of those to whom it attaches. Affectation is never dignified, and 'Afro-American' is an affected term. 'Negro' is a full, round, strong word. What if it does mean black? Are not Negroes black? And are they ashamed of being black? Would it not be better for them to make

the name one to be proud of than to run away from it and hide behind a verbal affectation? It is easy to understand how 'Negro' may become a word of inspiration, but how can 'Afro-American' ever rise above the common place? Negro orators may arouse enthusiasm, Negro heroes may excite admiration, Negro scholars and statesmen may command respect. But how could an 'Afro-American' ever rise above the mediocre? When we think of Toussaint l'Ouverture—slave, soldier, and statesman—it is not as an Afro-Frenchman that we honor him, but as a great Negro."—*The Freeman.*

GERMANY AND LIBERIA.—On the occasion of the arrival recently at Monrovia of the German man-of-war *Vineta*, Commodore Schroeder, the commodore and officers were entertained at luncheon by President Barclay at the executive mansion. Dr. Blyden, who was on a visit to Monrovia at the time, was also present at the luncheon, and in responding to the toast of his health traversed the relationship between Germany and Liberia and the extensive commercial development which German enterprise had effected in that country. The Doctor said:

"I am very much obliged to you, Mr. President, for so kindly proposing my health and to you, ladies and gentlemen, for so generously responding. My health, I regret to say, has not been so satisfactory lately as I could wish. Today I am not feeling strong, but was unwilling to allow this opportunity to pass without endeavoring to be present to perform what I believe an important, and to me personally a pleasant, duty—that of assisting in doing honor to the representatives of a nation which has rendered such eminent services to Liberia. The most well-known services rendered to Liberia by the Germans relate to our commercial interests. The commercial relations of the Germans with Liberia, dating to a period antecedent to the establishment of the Republic, form a distinct chapter in the history of the country and that not the least interesting chapter. They were with us when the 'lone star' banner was unfurled to the breeze, and have continued to this day to befriend and assist us. They preceded all other Europeans in organizing permanent business in Liberia, and they still hold that precedence, though our Dutch friends are almost coeval with them. In the days of sailing ships their vessels were almost always on the coast, and now nearly every morning the whistle of an arriving and departing German steamer is heard in the port of Monrovia. Their sailing ships, in the first instance, and now their steamers, have penetrated every nook and corner of our coast, and have taken no insignificant part in the development of our commercial resources. They have been with us in every emergency, in periods of joy and periods of sorrow, in sunshine

and darkness. Their unremitting continuity has been most helpful to us, and we have reason to believe profitable to them. Liberia has had a great deal to do as a foundation with the colossal fortune which has been achieved by the enterprising and magnificent house of Carl Woermann.

"Nearly all the commercial education of the young men of Liberia, who have done business here for the last fifty years, is due to the Germans. If the record of our commercial career has been creditable that credit is largely due to the Germans. If, on the other hand, our commercial reputation has been blurred—if it has been short-sighted and mistaken—the Germans must share somewhat in our disabilities.

"Politically, also, they have assisted us. They were here, as I have said, at the beginning of our independence. Great Britain was first to recognize our sovereignty as a nation. France followed. In 1848 when the first president of Liberia, J. J. Roberts, went to seek recognition he found a personal friend in Chevalier de Bunsen, then Prussian ambassador at the court of St. James. That eminent diplomat introduced him and recommended his case to the German government, who at once welcomed the Republic into the family of nations. In 1862 when President Benson, with his private secretary, the father of the attorney general, who himself afterward became president, visited Germany they were received with the utmost cordiality by King William and dined with His Majesty.

"Now, gentlemen, here we are an independent Negro State in a country of vast resources, our independence guaranteed by all the great powers. But we cannot develop either our political or material resources alone. The French minister for foreign affairs said the other day: 'It has become impossible for each separate nation to carry through its own policy single handed.' Liberia must have coöperation. I do not believe in alarmist reports that sometimes circulate in Liberia that the Germans are unfavorable to our sovereignty and independence. I was pleased to hear the sentiments just expressed by the Commodore as to the perpetuity of the independence of the Republic and his wish that it might be established forever. I wish to emphasize that sentiment, and I hope it will serve to reassure timid and unrestricted Liberians.

"There are, gentlemen, certain elemental facts that we must learn—that certain causes produce certain effects. We have been thinking that Liberia could grow and prosper under the restricted policy we pursued in the past, that we could close our doors and at the same time let in elements of growth and prosperity. This idea does not accord with actual facts of the world. 'Sir,' Dr. Johnson once said, 'you may have a reason for saying that two and two make five, but they will still make four.' So we may imagine that

we can prosper without the coöperation of the foreigner, but the fact still remains that we cannot.

"Now it seems to me imperative, and it seems to me possible that Liberian statesmanship should arrive at a *modus vivendi* with foreigners by which the resources of this country may be developed in our interest and in their interest and in the interest of humanity.

"I must here refer to a fact that has always seemed to me lamentable, if not disgraceful, that notwithstanding our long years of intercourse with the Germans there has never been any provision made in Liberia College for the teaching of the German language.

"It was my privilege, about four years ago, to visit the German West African Colony in Togoland, and I was surprised at the progress and development I saw there. I stopped at Lome, and for the short time during which the Germans have occupied it the results seemed to me most marvelous. I saw African youths who spoke German with astonishing fluency. There was no evidence of any attempt to withhold from the natives any means of material or intellectual advancement."—*The Logas Weekly Record.*

Mr. A. L. Jones of Liverpool.—We feel impelled to approach this subject with an apology, not because the world knows so little of Mr. A. L. Jones, but because it knows so much. Shipowner and merchant, an exploiter of new countries and a developer of the resources of old, he has achieved a marked success in every business venture he has touched, for his is the magic power which reaps a harvest where others thought there was no power to bring forth. To realize how this is managed it is necessary to know the man, to study the celebrity during the ordinary routine of an average business day. Whatever may be the previous impressions formed of Mr. Jones, the inevitable conclusion must be, that however much he may be indebted to innate genius, and however much he may owe to the providential tide which he has certainly taken at the flood, a large share of his success is undoubtedly traceable to the painstaking, straight up-and-down hard work which he puts into each day's business. Popular fancy doubtless pictures this merchant prince ensconced in a luxurious private office difficult of access, and impatient of the intrusion of all save the specially privileged. The conception, however, is altogether erroneous. The "private" office is by no means a secret chamber. It is a small, handsomely, but plainly furnished, apartment—the first reached in fact by the visitor to "African House," and the entrance to it is guarded by a no more terrible janitor than a highly intelligent commissionaire, who knows his business thoroughly, and does it. He presents the would-be entrant with a slip, on which he states his name and business, and promptly informs him when his desire to pass

through the screen-door marked "Private" can be gratified. Then he waits his turn, along with the file of captains making their reports, African princes from the West Coast, trading station officials (home for a holiday), and a host of others who do—or would like to do—business with the house of Elder, Dempster. At length the summons comes that his turn has arrived, and he enters, wondering the while that in so small an office can be gathered the threads of the enterprises which have made Elder, Dempster the mighty name it is. For the room itself, as we have said, is small, and merely partitioned off by handsome mahogany and plate-glass from the office at large. But it is, so to speak, the brain of the business, as an electric key-board communicating with the heads of the several departments would denote.

The principal—almost the only furniture which the room boasts is a desk; and here, with pen in hand, and a mass of correspondence before him, sits the head of the house, as well known, by name at least, on the African coast from Sierra Leone to the Congo as he is in the streets of Liverpool. He looks up, bestows a courteous "Good morning" on his visitor—and pauses. If the caller is sensible, he will states his business in the curtest of vocal shorthands. Providing the query pertains to a fore-discussed matter, the answer is a plain negative or affirmative. If, however, the topic requires consideration, a glance at Mr. Jones suffices to show that the *pros* and *cons* are being well weighed while the matter is stated, and that the far-off look in the serious, kindly face is the outward evidence that the bearings of the question are being marshaled as they can only be marshaled by a man accustomed to do business with the remote corners of the earth. Then comes the answer; again a "yea" or a "nay," modified perhaps by a reason for the line of action resolved upon. Possibly the question may require a little further consideration, and the visitor may be asked to call again at a stated time on the morrow. But the answer given to-day or tomorrow is final. From it there is no appeal, for it is based on the resultant of an unique experience and an intuitive grip for men and things and their tendencies. Expostulation is useless. But the dismissal is graceful, and the offer of a banana taken from a bunch of the delicately-colored fruit brought from one of Mr. Jones' Canarian banana farms is made with a grace that would have put Talleyrand to the blush. "Have a banana—the finest fruit in the world," and the visitor, pleased or disappointed, accepts the gift, and involuntarily summons his utmost courtesy in acknowledgment. Truly are the uses of the banana manifold! The visitor, however, is but one of many. Questions of freight, of ports of call, of warehousing, of new West African stations, are all matters of detail into which Mr. Jones enters with the utmost zest, for his heart is in his work; or a ship is arriving or sailing, and the head of the firm

of Elder-Dempster keeps the good old custom of a personal visit on such occasions. Now the question which strikes the outsider about attendance at office from nine to six or later, with the briefest of this scrupulous attention to the *minutiæ* of business, this rigorous regular intervals for lunch, is, of course, Is it necessary? Need Mr. Jones himself sign each one of the hundreds of letters which are daily posted? Though Mr. A. L. Jones has had no father-in-law, there have been any number of Jethros who have advised him, as Moses was advised, to allot his labors among his lieutenants, but the best proof of the utility of this personal attention to what others might consider mere routine is the extraordinary success which has waited upon the perfection of his methods.

Mr. Jones is a firm believer in one of Herbert's quaint *Jacula Prudentum*—"Send a wise man on an errand and say nothing to him"—only Mr. Jones must first be satisfied of the wisdom and tact of the messenger ere giving him a free hand. There are not wanting at African House luxuriously-appointed suites of rooms, rich with historic treasures, befitting so old an establishment, but Mr. Jones uses them but little. There is nothing of the *dilettante* about him. He believes in work—hard work—and that the laborer is worthy of his hire. "A merchant that gains not, loseth," is a favorite maxim of his, and it would be well for the commercial and investing world if the principle were more generally acted upon. Certainly there would be fewer shareholders sent empty away. We need hardly remark that Mr. Jones has a strong matter-of-fact vein in his character. "Fine handsome ship this!" was once remarked to him of one of his vessels that had just completed her trial trip. "I always apply to ships," was the response, "the adage 'Handsome is that handsome does,' and I shall be able to tell you when she has made a voyage or two whether she is a really handsome ship or no." Many are the suggestions which have been made to Mr. Jones that he should enter Parliament, but to all these invitations he turns a deaf ear. "Do you think that I have the leisure to sit in the House?" is his usual reply to those who so urge. Should Mr. Jones ever change his views, and represent a constituency at St. Stephen's, he will go there in a double capacity—as member, say, for Liverpool and West Africa. What he has done to develop the Guinea coasts and their hinterlands would require a volume to describe, and the "Rhodes" of Western Africa has set in motion forces which will place this section of our African possessions on as high, or even a higher, plane of commercial importance than any part of the Dark Continent under British sway. And yet, while the manifold ramifications of his many businesses absorb the major portion of his energies, he has a soft side to his character. Cases of genuine distress appeal to him strongly, and he is ever ready to assist with head and purse the deserving cause. It was not so long ago

that he inaugurated a provident fund for his own employés with a substantial nucleus of £5,000, and thus founded a self-help scheme which promises to achieve the success which is the hall-mark of everything connected with the house. Of his steamship enterprises everybody is cognizant.

The trade routes of the North Atlantic, to the Gulfs of St. Lawrence and Mexico are being regularly traversed by his mammoth vessels; while from Liverpool and Continental ports we find a continual procession of ships making for Grand Canary and West African ports. Truly, if it were given to the human eye to be omniscient, a bird's-eye view of the ocean depicted in our illustration would bristle with evidences of the enterprise of the head of "African Houses." In addition to the argosies following the routes mentioned would be seen a never-ending stream of shipping making for the Canaries—that half-way house, sanitorium and fruit garden which the energy and foresight of Mr. Jones has established in mid-ocean for the convenience of the world's shipping, the healing of the sick, and the supplying of mankind in general with the vegetable luxuries of the tropics. Still more recent evidences of Mr. Jones's enterprise are to be found in the Bank of West Africa, which has already achieved phenomenal success, and done much to facilitate the development of West Africa commerce; and the African Oil Mills, established in Liverpool to secure to the Mersey port an industry which has in the past gone to our continental competitors. In conclusion, we may close this brief sketch by stating that as a man Mr. Jones is kindly, approachable and genial; as a shipowner and merchant, capable and far-seeing, with a genius for extending existent business. But, in spite of these high qualities, his chiefest claim to fame lies in the fact that he is a maker of the Empire, an Angliciser of the map, and that by perfectly peaceful and non-revolutionary methods.—*The Syren.*

Equatorial Africa.—An interesting and instructive article on the "Administrative Problem in Equatorial Africa," which we print today, raises issues of wider scope and application than those directly presented. The importance of the question of the development of the territorial possessions, the imperfectly defined protectorate, and the still more vague and shadowy *Hinterlands*, especially in the central regions of Africa, which have been acquired in recent years, is formally recognized, but, unless under some exceptionally stimulating influences, it is not steadily kept before the minds of those responsible for the conduct of Imperial affairs. The partition of Africa among the European Powers is one of the movements that will be historically associated with the close of the nineteenth century. The use to which the opportunities thus secured will be put by this coun-

try and other countries is one of the problems of the age on which we are entering. Under the pressure of a keen rivalry for territorial expansion, almost the whole of Africa, with such comparatively insignificant exceptions as Morocco and Abyssinia, has either been annexed by some of the European States or has been included within some European "sphere of influence." But, in the majority of cases, very little has been done to turn these gains to practical account. To look at our own position, leaving aside that of our competitors in the race for Empire, we cannot boast of having accomplished as yet very much to justify the efforts which were put forth and the responsibilities which were assumed when these acquisitions were made. It seems to be thought enough, in official circle at home, that these regions have been placed under the shelter of the British supremacy; having reached that happy state, they may be allowed to get along as best they can, and, above all, with the smallest possible demand upon the Imperial Treasury. What is the result of this system or want of system? The officials who administer or supervise these new additions to the Empire are stringently warned that they must not ask for money, and, if they do ask for it, months or years elapse before even a part of what is needed can be made available for the purpose of local development, about which the real holders of the Imperial purse-strings in Downing street, the clerks who stand in the place of their distinguished chiefs, know as little and care as little as they do about the geography of the moon.

From this "unintelligent parsimony," it is argued must follow such disasters as the mutiny of the unpaid Sudanese troops in Uganda. When a catastrophe of this kind happens, public opinion wakes up, there is a turmoil in Parliament, the Government protests that it is ready to do anything and everything to vindicate the Imperial authority, and money is poured out like water. Then, apparently, peace and order are restored, and things go to sleep again until there is another waking up. We hear, from time to time, of the murder of some official, a member of an undermanned and half-starved administration, who is left almost alone among savage and hostile tribes.

"At once there is a punitive expedition organized; valuable lives are lost; a couple of hundred thousand pounds are spent; the natives are 'punished,' and the supplementary estimate necessitated by the 'little war' is made the excuse for exercising a still more rigid economy in the ordinary estimates for the Protectorate." In this vicious circle the business of a large part of the Empire moves, in spite of the protests of those concerned in the business of administration. To-day in the article referred to, attention is called to some striking passages from the despatches of Sir Charles Eliot, the British Commissioner for the East Africa Protectorate, and it would be well if some of our rulers were to pay a little attention to what he says in reference to

the Uganda Railway. To that undertaking the Government were committed after lively debates in Parliament, and some five millions have been spent in carrying out a project which was supported in the House of Commons, by large majorities, as a measure of Imperial development. But what has been hitherto the outcome of this effort and expenditure? "There seems," says Sir Charles Elliott, "to be a tendency to treat the railway as something apart, built in the air, so to speak, and independent of terrestrial things. But in reality a railway is intimately connected with its surroundings. It is the backbone of the East Africa Protectorate; but a backbone is as useless without a body as a body is helpless without a backbone. If it is worth while to spend five millions on a railway, it must be worth while to spend a few thousands on making that railway pay." The testimony of Sir Charles Elliott would, we doubt not, be fully borne out by such experienced African administrators as Sir Frederick Lugard and Sir Harry Johnston. The hampering influence of Treasury control has prevented the development of the resources of many parts of the Empire. It has, in the long run, led almost everywhere to a lavish and wasteful expenditure suddenly demanded to avert the consequences of previous parsimony.

It is not in Africa alone that these difficulties in the way of Imperial development are to be met with. They present themselves in every part of the Empire, as the history of the Transvaal war has abundantly shown. A penny-wise and pound-foolish policy is tolerated in the management of the greatest machine of government that the world has ever seen, because there is no fixed responsibilty and no continuity of administration. This is perhaps inevitable under Parliamentary government, but the results are none the less to be deplored. It is difficult to suppose that any business concern could be conducted in the fashion which is thought good enough for the British Empire, without coming signally to grief. Nor is it easy to see where a remedy is to be found. A Parliamentary politician who rises to Ministerial rank does not often contemplate the possibility of occupying the same office for many years. In quiet times he is under the temptation—particularly in dealing with questions so remote from the public eye as the development of far-away possessions and protectorates—to minimize the demand on the public purse. If things go wrong, by and by, he may very possibly be in a different office, or perhaps his political opponent may have to clear up the mess. So the question is, habitually asked, "What is the smallest sum with which we can keep things going?" The more complicated problem of what is required to be done to make our "undeveloped estates" paying concerns is too apt to drop out of sight. It is hardly fair to charge upon the public any part of the responsibility for the failure to look facts in the face. The public must depend on the responsible Ministers of

the Crown for information as to the needs of the Empire and for guidance as to the way of meeting those needs. When the case is put before them, fairly and frankly, the people of the United Kingdom have always been prepared to supply the means required for the maintenance of an Imperial policy.—*The Times.*

At Booker Washington School.—A subscriber has forwarded to us the following interesting description of Booker Washington's School at Tuskegee, which we readily publish for the information of those interested. It is from the pen of Rev. H. J. Shafer, and first appeared in the *Watchword* April 4, 1905:

"That must be quite an institution," is a remark frequently made when the Tuskegee Normal and Industrial School is mentioned.

It is quite an institution. Situated in the heart of the black belt of the old Cotton State,—"black belt" signifying a large section of country where the blacks far outnumbered the whites—it is like an oasis in a desert. It is a big patch of thrift and enterprise and enlightenment in the midst of apparent shiftless incompetency.

It is a great institution. Here is a student body numbering 1,400, neat, alert, intelligent, with a faculty of 150 people. There are 123 buildings, some of them large and modern, and all kept scrupulously clean, a condition not always found in Southern buildings, both public and private. All furnishings are plain, and the equipment practical, for the students here are not to be accustomed to conditions which they may not attain after going from the institution.

The school owns 2,300 acres of land, 903 head of live stock, and has a property valuation of over $700,000. It has an endowment of over $1,043,000.

Quite an institution—and not a white man connected with it, except in its board of trustees. And all this in twenty-four years, from a school of thirty pupils and one teacher, meeting in a rented shanty church. That teacher was Booker T. Washington,—"Professuh Washington," the colored people delight to call him—the greatest representative of the Negro race to-day, sensible, patient, and unspoiled with all his popularity.

It is well known that Booker T. Washington and Tuskegee stand for moral and industrial training for the Negro. The most interesting buildings here are the trades' buildings, where all the leading trades are taught, always emphasizing the dignity of labor, and keeping up a pace that is thoroughly discouraging to a lazy student. Every student works every other day, and a large number, enrolled as night students, work every day.

But it is of the Negro conference I wish especially to write. It was to attend that significant gathering that the visit was made to Tuskegee. What is this conference?

Annually, usually on Washington's Birthday, Booker T. Washing-

ton assembles at Tuskegee a mass-meeting of Negro farmers and laborers to discuss the needs and progress of the Negro working people. Perhaps a thousand attended the recent conference, coming by all manner of conveyance, some coming from other States. On the succeeding day there is a conference of Negro educators and leaders to arrive at conclusions as to how to advance the race. A number of white teachers from colored schools are always present in this gathering. During these two days the "Tuskegee idea"—labor, thrift, character—is emphasized in all its phases.

We arrived the day before the conference, and were assigned a pleasant room in Douglass Hall, a large girls' dormitory, named in honor of Fred. Douglass. At 8.30 o'clock that evening the students assembled in the great chapel, as they do regularly. It was an interesting sight. From the platform you looked out on probably 1,000 black faces, with all the animation of student life. Back of the platform was the orchestra and a chorus of 150 voices. They sang "Steal Away" with all the fervor and melody of the Negro people.

Professor Washington came upon the platform and read some homely advice from a service-book, and prayed, and the students, with bowed heads, chanted an evening hymn. Another Negro melody was sung, and then there was speaking by the visitors. Again they sang:

"When I was down in Egypt lan'
My Lord's a-writin' all de time:
I heard some talk of de promise lan',
My Lord's a-writin' all de time."

Then the great audience would join in the chorus:

"Oh, He hears all you say, and he hears all you do;
My Lord's a-writin' all de time," etc.

During the evening, Mr. Washington called for the "Tuskegee Song," which was written by Paul Laurence Dunbar, the colored poet:

"Tuskegee, the pride of the swift-growing South,
We pay thee our homage to-day,
For the worth of thy teaching, and the joy of thy care,
And the good we have known 'neath thy sway."

Then the chorus:

"Oh, long-striving mother of diligent sons
And daughters, whose strength is their pride,
We shall love thee forever, and ever shall walk
Thro' the oncoming years at thy side."

The students marched out past the platform, double file, requiring about half an hour of time. They must pass the scrutiny of two inspectors, who do not hesitate to pick out of the line any whose neat-

ness of dress does not come up to the standard. A button open or off the coat takes a boy out of the line.

All the morning of February 22, under a bright, spring-like sky, Negro farmers were coming to Tuskegee along all the roads, and the assembled animals, chiefly mules, and vehicles, was an interesting sight. At ten o'clock they assembled in the gymnasium of the Collis P. Huntington Memorial Building. Some of the costumes were amusing, but a marked improvement is noticeable over what was to be seen seven years ago, when I attended a similar conference. This improvement was no less noticeable in the character of the vehicles in which they traveled.

"I shall know him by the print of the nails in his hands," was being sung feebly by the audience, when Mr. Washington said, "This is your school. I want you to feel at home. In order to show me that you feel at home, I want you to sing like you do in your home churches and at your fireside. Don't get nervous." It had a noticeable effect on the singing.

In his welcome address Mr. Washington made a statement that all might well ponder: "Calmness and confidence are powerful factors in the progress of a race as well as in that of an individual. The work accomplished by this organization, with its numerous ratifications, should convince us that the policy for the race to pursue is to continue its course of seeking quietly, patiently, and courageously after the essentials of life. We should more and more accustom ourselves to be unspoiled by praise or discouraged by blame." The essentials after which the Negro is to strive are character, intelligence, and thrift. "Thank God for men and women who are prosperous, and who come here and tell others to show them the road," he said. "*Success, success* is going to win the confidence of the world; material, educational, and moral and spiritual success will compel the respect of the world. In the South certain things are fundamental. You must own land; get hold of the soil. We used to talk about the one-room cabin, but we are past that," he said. "Now it is a two or three room house. There are no one-room-cabin Negroes here now. I can tell by the way you hold up your heads."

He was very practical in his suggestions as to money. The average colored man sees money only once a year—when he sells his cotton. He advised raising chickens and vegetables, and having something to sell, so as to get used to handling money all the year, and then not to spend it for candy, red-wheeled buggies, organs, accordions, banjos, and cheap sewing machines. He made a plea for better public schools, and for character in the teachers and all leaders, including preachers. He advised starving immoral preachers.

—*Sierra Leone Weekly News.*